

# A Chronological Discourse touching,

- 1 The CHVRCH.
- 2 CHRIST.
- 3 ANTI-CHRIST.
- 4 GOG & MAGOG. &c.

The substance whereof, was collected about  
some 10. or 11. yeares since (as may be gathe-  
red by an Epistle prefixed before a Tractate,  
called, *The visible Christian*) but now di-  
gested into better order; and  
first published,  
By the Author himselfe,

*H. Clapham*

Horat. de art. P.

————— Nouumq; prematur in annum.

Ratio,

————— Nescit vox missa reueri.

Imprinted at London by *William White*,  
dwelling in Cow-lane ouer against  
the signe of the white Lion.

1609.







TO THE REVEREND  
AND LEARNED FATHERS,  
AND BREATHREN MINI-

sters, in the Archdeaconrie of

Canterburie: Grace and peace

be multiplied from God.

the Father. &c.



*He Learned of the Gentiles (be-  
ing to that people \* Prophets, as  
S. Paul stileth them) they by  
Parables (as Iotham by his  
Trees holding Parlie) did vn-  
der some shadowing-speech, both  
praise Vertue, and pursue Vice.  
And had they not been as lampes  
to their Ages, for explaining the Morall ducties of the  
Decalogue (steps whereof remained in mans nature, euen  
after his Fall) the Gentiles had run away with smooth  
excuses. By which in-written Law, as they did the things  
of the Law, as the Apostle telleth the Romanes; so, they  
came to haue notice of the out-written Law, giuen of  
G O D to Moses in two Tables. For so Orpheus (liuing  
in the time of Israels Iudges) writeth:*

*ὡς υἱογενὴς διέταξεν*

*Ex θεῷ γινώσκουσιν καὶ ἐὼν κατὰ στίλακα θεσμός.*

Euen as the \* Water-borne described hath  
From God to Man, two Tables of the Fayth.

\* Tit. i. 12.

Orpheus in  
hym. de deo.

\* Meaning  
Moses.

## THE EPISTLE

Giuing therefore Fooles leaue to blatter against Knowledge, (as if Gods reason in his Works, should be against the reason of his Word,) let mee proceed.

Eccles. 10. 2.

To Argus they attributed 100. eyes; as to Briaccus 100. handes: not properly, but figuratiuely (euen as Salomon saying: The heart of a wise man is at his right hand, although his proper seate be in the middest of his Breast, depending a litle towards the left side) they thereby implying, that the Prophane (with Argus) need many eyes or watchmen, for securing such a skittish companion, as was Samsons Heifer: as also, that Combaters with Diuine powers, haue need of many hands to helpe them. But all in vaine, seeing the eyes of the first, will be put out; and the hands of the second, wilbe broken: much like to the iudgement which Zechary signifieth to come vpon the Idol-shepherd, namely, a Sword vpon his right Eye and Arme; insomuch as his Arme shalbe dried vp, and his right Eye darkned. In the assurance whereof, I continue my opposition to fanatique, phrenetike spirits.

Zeck. 11. 7.

The Gentile-artists, did many times vnto men, giue the title of God, (as the Scriptures giue vnto Statesmen) and so they did vnto Hercules, for his 12. famous exploits; which may be reduced to two kindes: First, for his conquering of deuowring Beastes; which indeed were Men as sauage as Beastes, tyrannicall Vsurpers: Secondly, for his sweeping away of much Dounge with a Torrent; which was, an expulsion of euill Manners and Customs, by the clearenesse of good Counsaile and holosome Lawes. Many we haue, that will say, how by their place they be Gods: but very few that shew themselues gracious and beneficial

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*beneficial to Church & Common-wealth, as Gods should; but Diuels will not: Many claime the Tearme, but few walke worthy the tearme, Tu rectè viues, si curas esse quod audis. Iustly therefore shall the heathen Hercules, rise vp against such in iudgement.*

*Horat. ep. ad  
Quintium.*

*The office of Priesthood among the Gentiles, was of such great respect, as oftentimes the Kingdome was vni-  
ted vnto it: \*Rex idem hominum, Phæbiq; sacerdos. When Famine pinched the land of Egipt, to the forcing of all sortes, to set sale of all for Bread-corne, there was due prouision made for the Priestes. For these that there doe turne Cohanim Princes, doe it (in my iudgement) not onely against the very heart of the words proprietie, but against the consonance of all Storie. And were the Heathen, euen by Nature soled, to preferre their Mini-  
strie? The doctrine of Grace, doth teach it much more. But a number, as if they were not onely denoyde of Grace, but also deprived of good Nature, do so cast their cardes, as if any starue, the Minister shall: and if any amongst Clunchpokes and Swaggerers, be thrust downe to the tayle of the Table, it must be the Minister. But as the Heathen in this point also, shall arise vp in iudgment a-  
gainst such: so, I pray you, from whence ariseth this euill? Sat scio, and let me speake plainly.*

*\*Fenestella  
ex Virgil.*

*This euill ariseth sometimes from our selues, when the greater hath small respect of the lesser: for that noted of the vulgar, is as a document for hauing such in lesser esti-  
mation. Secondly, this base estimate of Ministers, ari-  
seth also, from the consideration of their pouertie; and their pouertie is the more, by reason some Nouelistes haue*

*From whence  
the contempt  
of Ministers  
ariseth.*



## THE EPISTLE

taught Ciuill Gouvernours, to spoyle Mother-church of her Dowrie, saying; that the same is an idolothye and Anti-christian.

And hereupon it was, that the Separists did at first in their secret Conuenticles, appoynt their Deacons to stand at the Chamber dore, at the peoples out-gate, with their Hats in hand (much like after the fashion of a Play-house) into the which they put their voluntary. But comming beyonde seas, where a man might haue seauen Doyts for a penny, it fell out, howsoeuer their voluntary (at the casting in) did make a great clangor, the Summa totalis ouerseene, the maisters of the Play, came to haue but a few pence to their share. Whereupon, a broad Dish (reasonable flat) was placed in the midst of their conuention, that when the voluntarie was cast in, others might obserue the quantitie. But this way serued not the turne, for a few doys rushing in vpon the sodaine, could not easily be obserued, of what quantity it might be. Vpon this, the Pastor gaue out, that if (besides gistes from others abroad) they would not make him \* Tenne pounds yearely at least, he would leaue them, as unworthy the Gospell. Then they stickle, for feare of a fall; and Holder the Glouer must giue sixe Styuers a weeke for his part: George Cl. the Bricklayer, more Styuers for his part, by reason that he had good doinges: and so others accordingly. The Glouer complaines of the greatnesse of the Cesse, and therefore sayd; that hee would for England. &c. But to leaue their gidaie denises: At home we haue had too many, that haue been willing (howsoeuer maintenannce be \* Morall, and the quantity and

\* Who was  
Micahs Leuit  
row?

\* For this  
poynt, see my  
Manuall on  
Leuit.

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and qualitie thereof be Iudiciall) vnder the colour of clearing the Church of Idolothytes, to shauē the Church as cleane, as Dionysius did Esculapius. To the Ministers it would be unholy, but to the Church-robbers it would bee very holy, when they may haue it wholly. Papè; Haue wee found out an Hypocrite, worse then a Papist?

A third cause of the Ministers contempt, hath arisen from our Sincerians, who haue made it a very small matter, to preach vpon the Scriptures: holding euery howers talke, a Sermon: Inſomuch as, a number would not goe to meate (if a few were present of their faction) but there must be a kind of Sermon.

Maister Barrowe himſelfe, euen to my ſelfe (telling him that Maister Penry did use that fashion of Preaching,) did exceedingly dislike it: ſaying of that, and of ſome Pin-ſellers and Pedlers that then were put to preach in their Thurfedayes Prophecie, that it would bring the Scriptures into mightie contempt.

Maister Henry Smith in his Sermon vpon Deſpiſe not Prophecie, did taxe in his time, that addle-headed diſcourſing, ſaying: that it was the readie way to bring into contempt, both Prophet and Prophecie. But Vzzah hath been ſmitten of God, for ſo touching the Lordes Arke, that whoſoeuer runnes by, may read (as in great Capitall letters) Percz Vzzah: and therefore I leaue it.

But what ſpeake I of Contempt of Miniſters? A ſum-  
eſt decapite, the whole bodie of the Church is accuſed  
for an Harlot; yea, for ſuch a one, as neuer was betrothed

vnto

H. Barthen in  
the Fleete.

Alluſion to  
2. Sam. 6.

## THE EPISTLE.

Prou. 30.

*unto Christ, but prostitute vnto spirituall fornication (a cunabulis) from the very swadling cloutes. Minxerit in patrios cineres Schismaticus ille. To whom I say with Agur; The Eye that mocketh the Father, and despiseth the instruction of the Mother, let the Ravens of the valley picke it out, and the young Eagles eate it.*

Arist. de  
animal. 1. 9.

*The premisses considered, it remayneth, that with Nehemiahs people, we doe the worke of the Church with the one hand, and with the other we hold the Sword. With the Cranes, let vs watch by turnes, & rest by turnes. Let no man seeke his owne, but euery-one anothers good. In being one, against such as will not be at one, we shall (as in the Parable) compell them to come in, or force them to silence. Controuersias, aut jus aut vis, finit.*

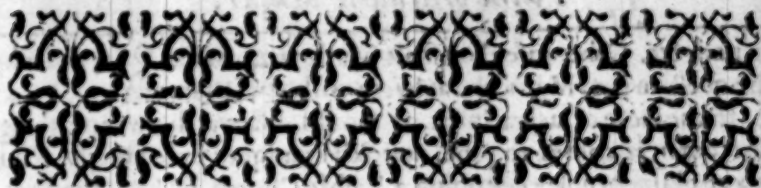
Isocra. pane-  
gyric.

*And so casting my selfe into your brotherly armes, with reference of these my labours to our Churches iudgement, I humbly bid farewell. Norborne in East-kent the 6. of Aprill, Anno Domini 1609.*

*Your Brother in the  
worke of the Gospel,*

**HENOCH CLAPHAM.**





## TO THE ORDINARIE READER.



O read with profit (and otherwise thou had better neuer read) these Rules are to be followed.

1. First, beware of a preiudicate affection; an euill, forestalling the grace of God; barring the doores of mercie against such: For we should not dare any thing against, but for the truth.

2. Secondly, desire of God, that in trying of all thinges, thou mayest keepe that is good: Otherwise, with the Spider, thou wilt fashion Poyson. where the painefull Bee would cull Hony.

3. Thirdly, marke diligent'y the Argumentes and Reasons where- by any poynt is prooued. And consider whether they be Essentiall and to the matter, or but Paralogismes, or seeming sayre Colours, which we tearme Sophistication.

In disputation about the Being of a true Church, it must be well waighed, whether speech be had of such a true Church as is *Visib'e* and knowne plainely of man; or, of such a true Church as is *Inuisible*, and so onely knowne of God: For, though we may hope well of such as we see and know, yet God knowes who are his. And then, if the Question be about the true visible Church, it must further be considered, if so it be a true visible Church *settled* in orderly constitution, or as yet *vnestablished*, or not yet constituted: for euery of these Churches (though true Churches) be differenced one from another by some *substantiall* marke or properie, peculiar to the owne kind.

In disputation about Ecclesiasticall policie, or Church-discipline, it must at first be examined, whether speech be had of that, which accordes generally with euery true Church, (and that's th'inward regiment of the Spirit; wherevpon Christ sayth, *The kingdome of God is within you*; and the Psalmist, *that the Kings Daughter is all glorious within*; and therefore not to be poynted at with *Loe heere, loe there*;) or, it must be waighed, if so the discipline be externall and outward: And if that; then, whether of such policie, as tendes barely to the Being of a true visible Church *established*, or *vnestablished*, in whole or

*Notes for directing the Reader.*

1.  
*What is to be observed, touching the Being of a Church.*

2.  
*What, touching Church policie.*

*To the ordinarie Reader.*

in part, &c. Otherwise, thou shalt swallow *Quid* for *Quo*; and when the question is of Myles, the answer will be of Plummets.

In the lacke of such a Spirit, as should discern betweene things that differ, it comes to passe, that Schismatiques exceedingly seduce poore plaine people; describing a Visible Church, by such scriptures as properly appertaine to the Inuisible, wherein all are really holy: and when the question is of Discipline *Essentiall*, they cast in scriptures that speake of that is onely *Accidental*; as if there were no difference betweene the *Maine* and the *By*: betweene that is naturally perpetual; or but temporarie, fitting some one time.

Againe, if question be about *True Ministers*, the Schismatikes propound for a marke thereof, the verie perfection of the Lords Canon; as if he could not be a *True Minister*, except he were *Perfect*: as if there were no difference betweene a true man, and a man that is perfect in euery ornament of Nature. And yet, when the *Perfectionists* haue done that, the very best Minister they can make, is to be conuicted of imperfection.

Besides, if question be made, What is the *Gospel*? or, what is the contrary thereto, namely, *Ant.christianisme*? They determine neither of them by that which is *Essentiall*, but by some *Accidents*, which tend not simply to the *Being* thereof, but to the *Decking* of that *Being*: the most absurd kind of Sophistication that can be. In a word, they deale as sillily, as if one should define a man, not by the veritie of Body and Soule; but by so many *Haires* of the head, or so many *Nayles* of an hand; or by hauing more or fewer *Garmentes* vpon him, of this or that fashion.

If thou know what I haue sayd, then thou art the fitter to iudge after reading. If not, then read, but iudge not: For he that giueth false iudgement, doth make himselfe accursed. And so, beseeching God to giue thee vnderstanding in all thinges, I leaue thee and my labours, to the blessing of the Almighty,

3.  
What, touching true  
Ministrie.

4.  
What, touching the  
Gospel.

To

## TO THE VNCONSCIO- NABLE READER.

**A**Rt thou an Atheist, and so mockes a<sup>d</sup> Religion? Then I leave thee to thunder and lightning, vvhich by some auncient Atheistes, haue been forced to feare, and to acknowledge a soueraigne diuine power ouer the Creature.

Art thou of some Religion? VVhat, a flouting Papist? Then I leave thee to thy mother Rome: As the last Iericho by Hiel, so it was founded in Blood, by such as had sucked the milke of a VVolf (at least of a vile Harlot) and it goes on in Blood, as vnable otherwise to be continued. VVitnesse not onely many bloody massacres a broad, but many sanguinolent attempts (of late) heere at home. Specially, we can not forget thy late Gunpowder treason; vvherevvith thou didest couet, to mingle vvith our blood, the blood of thy Parents; yea, of men of thine owne Religion. Howv then should any Euangelicall vvriting, content thy Idolatrous iudgment?

Art thou a Separist? One that no sooner hath crept out of the shell, but labours to picke out the eyes of thy Mother? Look for the curse of Canaan, and to be rooted out, for a defiler of the nest thou wast bred in. My Mothers sonne can doe nothing that can content thee; for thou canst doe nothing, that vvill long content thy selfe. I nowv this is the true Discipline, anone that I nowv some translation of the Bible may be brought into the Congregation, i nowv none but the lively voyce of Gods spirit in the Teacher; that is, the liuely voyce of his owne priuate fancie. I nowv, the Minister may haue no set kind of mainenance, I nowv he may. I nowv, the Apostate from that Church, may vpon his returne, not be admitted into somuch as a Collecters roome, (vvhom they call Deacon) anone he may. One vvhole Psalmes may not be songe in the Congregation, another vvhole they may. One yeare, it is as lawfull for a man to preach in our Temples, \* as for the Prophet of Iudah to prophesie at Bethel; but next yeare, such an act must be tearmed Idolatric and Antichristianisme. In a vvord (for thy fooleries are infinite) thy owne Apocryphall inuentions, must be held Canonically; and I must not seeke to content thee. VVere not a VVherehygig in thy braine (as may appeare by thy trundling from Country to Country, from shop to shop, pratling, inueiling, vvying) our vvritings vvould be read more soberly, and iudged of more conscionably.

VVhatsoeuer vnconscionable Spirit thou bee, I turne my selfe from thee, saying no more, then Michael did to Satan; The Lord reprocue thee.

B 2.

Iustin. the Historian affirmeth, *Conditores sunt Lupa verberibus, altos: sic omne illum populum Luporum animos habere, inexplicabiles sanguinis, atq; imperij diuitiarumq; auidos ac leuinos.* Lib 38.

Lactantius vnderstandeth Lupa to haue been a vile Whore amongst Shepheardes, and thereof Lupanar. *De vera rel lib. 1. c. 20.*

\* M. Greenv: od (neere his last cast, being come from the Fleet to Newgate) so affirmed, as George-Knifton their Elder deliuered to me and others.



TO THE VINCENNES  
MADRID READER



## CHAP. I.

*Touching the word, CHVRCH.*



He word *CHVRCH*, is deriued of the word *Kyrk*; This latter, beeing still retayned both of *Germane* & our *North-britaine*. That the letter *K.* comes so to be written with *CH.* the reason is plaine, when as it is remembred, that the word is originally *Greeke*, & their letters *Kappa* and *CHI*, we confound, vsing the one indifferently for the other. As for *U.* in the word *Church*, it hauing in stead thereof, *Y.* in the word *Kyrk*, that falles out by same reason, as some pronounce the letter, *Vpsilon*, others *Ypsilon*.

The *Greeke* word is \* *Kyriake* (of *Kyrios*, Lord) for that the place so tearmed, is the Lords-house or Temple.

\* *Goropius Becanus* in his *Amazonica*, findes fault with *Nannius* for being on this minde; and thereupon preseth two words of their owne language, *Car*, signifying Amiable; and *Rac*, I touch. But this is too farre fetcht, and to no good purpose; and the rather, for that it is no noueltie to find, both their tongue, and ours, and others, to borrow of *Iauan*, I meane the *Greekes*. Amongest hundreds, take one familiar example. We haue a certaine Fruit, which we call *Cherry* (marke heere also, *Ch.* for *K.*) the *French* call it *Cerise*, the *Italian*, *Ciriegia* (*fruto*;) the *Spaniard*, *Ceresa* (*fruto*;) the *Latine*, *Cerasum*; the *Ger-*

\* So *Nannius* *Musculus*, and *Hospinian*. de origine templ.

\* A *Phyitian* of *Antwerp*.

TABLE READER.

[illegible]





## CHAP. I.

### *Touching the word, CHVRCH.*



He word *CHVRCH*, is deriued of the word *Kyrk*; This latter, beeing still retayned both of *Germanie* & our *North-bristaine*. That the letter *K.* comes so to be written with *CH.* the reason is plaine, when as it is remembred, that the word is originally Greeke, & their letters *Kappa* and *CHI*, we confound, vsing the one indifferently for the other. As for *V.* in the word *Church*, it hauing in stead thereof, *Y.* in the word *Kyrk*, that falles out by same reason, as some pronounce the letter, *Vpsilon*, others *Ypsilon*.

The Greeke word is \* *Kyriake* (of *Kyrios*, Lord) for that the place so tearmed, is the Lords-house or Temple. \* *Goropius Becanus* in his *Amazonica*, findes fault with *Nannius* for being on this minde; and thereupon preseth two words of their owne language, *Car*, signifying Amiable; and *Rac*, I touch. But this is too farre fetcht, and to no good purpose; and the rather, for that it is no noueltie to find, both their tongue, and ours, and others, to borrow of *Iuan*, I meane the *Greekes*. Amongest hundreds, take one familiar example. We haue a certaine Fruit, which we call *Cherry* (marke heere also, *Ch.* for *K.*) the French call it *Cerise*, the Italian, *Ciriegia* (*fruto*;) the Spaniard, *Ceresa* (*fruto*;) the Latine, *Cerasum*; the Germaine,

\* So *Nannius*  
*Musculus*, and  
*Hospinian.* de  
*origine templ.*  
\* A Physician  
of Antwerp.

maine, *Kirse*: And all these, deriued from the Greeke word *Keráston* or *Kérastos*. And if this haue falne out in wordes of such qualitie, how much more is it like, that the language of the New Testament (and it also, the most vniuersall Language of */aphets* people) should vnto the New Testaments house of Religion (so well as to the people) giue the name of *Kyriake*, by Contraction, *Kyrk*? In latter sound, *Church*.

CHAP. ij.

*Touching the vse of the word (CHVRCH &c.*

**T**He word *Church* in our language is taken, either for the *Place* set apart for the *Lords* publique worship (as was the *Tabernacle* to *Israel*, & therefore styled, *Obel mognedh*, the *Tabernacle of Congregation*, or *conuention*) or, it is taken, for the people of God, who are by calling, \*the *House of God* (as the *Apostle* speakes to *Timothue*;) or (as to the *Corinthes*) a *Temple* to the *Holy Ghost*.

\* 1.Tim.3.15.

As it is a materiall House; so it is necessarie, for fitness of conuening vnto publique exercises of *Fayth* & *Charitie*; as was the place of the *Corinthes* meeting, remembered of the *Apostle*, to such purpose. And so the House, in respect of his vse, is the *Lords-house*, & a place *Ecclesiastique*; nor lesse truly then the *Temple*, may be called an house of prayer.

1. Cor. 16. 1. 2.

In the *Præmative* times, the *Christians* hauing no *Kings* for *Patrones*, it so came about, that the places of their meeting, fell out as they might, not as they would. But the ten *Persecutions* ouer (so many as the *Plagues* in *Egypt*;) it then fell out, that the meeting places were not onely more publique, but also, some and some, became very seemely and sumptuous. About some 300. yeares after *Christ*, the *Christians* began to build them; but within

Euseb. b. 3. c. 1.  
& 16. Niceph.  
in b. 7. cha. 2.  
& 3.

within a few yeares after (euen in the time of *Constantine* the great) they became more countenaunced, & rich. And will any, but the Atheist; or Satan transformed into a professor of light; will any but such, find fault with their state and riches, they being Houses deuoted vnto heavenly purposes? Shall it be lawfull for vs to seele and trimme our common Houses, and to neglect the House, deuoted to the Lords peculiar seruice?

— *Hinc, hinc prouocite Prophani.*

And heere let me remember a triuiall Obiection cast in by the *Brownist* and such other. They first affirme, that these materiall Churches (in their phraze, *Synagogues*) were originally, euen from the very foundation, deuoted to Idolatrie: and therefore, in the second place (from their vnderstanding of *Deut. 12. 1. &c.*) they conclude them to be Idolothytes; and so our duties to pull them downe. Some others of them haue taught, that they may be conuerted for ciuill vse, to Barnes, or Stables. Nor is this latter opinion, otherwise then (wel-ny) vniuersall amongst them.

I might answere them thus: First, agree flatly on the poynt your selues, and then I will shape an answer. Secondly, seeing the most & principall of you do hold, that they may be conuerted to Ciuill vses (whereupon at *Campen* and *Narden* in *Netherland*, you were contented to dwell in *Monasteries*, and so did) I might demaunde, how that standeth good, with *Deut. 12*? Yea, I could thirdly say, they themselves are one in opinion, but another in action; for in such *Monasteries* (rayfed vp in far more corrupt times, thē were the Churches) themselves did conuenie weekly, for acting their publique Devotions. Yet I must needs confesse, that old *Abbot* (who was of opinion, that the Prelates of *England* could coniure, and had by such course sent a Diuell among the *Brownists*,



*A Chronologicall Discourse,*

*Brownists*, for stirring vp amongst them all cutthroate contentions) he would neither enter such place for spirituall exercise, nor any other ciuill respect.

But alas fillie soules, the Commaundement in *Deut. 12.* for *Israels* pulling downe all Idolatrous places, was not meere Morall and perpetuall; but stood in force for the time, wherein one house (as Tabernacle or Temple) was allotted to the Lords spirituall worship. For they were pulled downe, for teaching and driuing all people, to that *One place*, where God put his name. As God gaue no such Commaundement to his people, before he appointed *One* such publique place to be repayred vnto; so, neither after the Lord abolished that one place, was the other Commaundement enforced. Nay, the Apostle vnto *Timothy* (as opposing to that) sayth; that now, *It is lawfull in all places, to hold vp pure hands without wrath and doubting.* The Commaundement therefore, in respect of the execution, was plainly *Temporall*: and as such an Idolatrous House stood opposite to that one-place, so *Ceremoniall*. And indeed, it well and aptly taught, that we should dissolue all conuentions of Schismatikes and Heretiques, for bringing them to vnitie with the one Catholique body of *Christ Iesus*. Wherewith let be remembered; first, that *Euery creature* (since the remouall of the partition Wall which stood betweene the *Iew* and *Gentile*) *it is made holy by the word, and prayer.* Secondly, for *Use*, it is lawfull to them that be sanctified, and so hold it lawfull. To deny this, is to Iudaize; and in effect, not onely to say, that the *CHRIST* is not come; but also, to blaspheme the libertie, whereto *Christ* hath made vs free. Thus the Diuell, vnder the colour of *Syncretisme*, labours to annull Christianitie.

But if a man should let the former trueth of doctrine passe, and then should put them to prooue, that all our materiall

1. Tim. 4. 5.  
Act. 10. 15. &  
11. 18.  
Rom. 14. 14.  
Titus, 1. 15.

materiall Churches were from the very roote Idolatri-  
zed, should he not put them to an endlesse businesse? If  
they say, that from the first Stone, they were dedicated  
to some Idol-saint; it is more then they can proue, how-  
soever since (for distinction sake, or otherwise) they  
haue had some Names put vpon them. But admit it from  
the begining of their very Forme, what reason can there  
be of vnlawfulness to pray in them, more then of pray-  
ing in *Amsterdams* Churches librarie (except they there  
study without Prayer; and then it is like to be but a  
prophane study.) Or their praying in *S. Annes*, *S. Giles* or  
*S. Marcellins* parioche (be it at bed or at board) seing these  
Parioches were dedicated to such Saints as *Anne*, *Giles*,  
yea, some of them to the *Father noster*, *Credo*, *Aue*, *Kyrie*,  
whereof comes the word *Kyrk*? If they answer, that no  
doubt they may do this, so well as *Judahs* Prophet Prea-  
ched before *Bethels* Alter; or *S. Pauls* vsage of any deu-  
tion in the Ship dedicated to \* *Caster* and *Pollux*: Ire-  
plic, euen as lawfull it is for vs to pray in our Churches,  
howsoever frō the foundation deuoted. But the ground  
of such lawfull and well doing, rests neither in their or  
our action; But in this, that so we do according to the  
former Doctrine; it being a Doctrine according to god-  
lynes, directing vs to the true vse of euery creature. But  
as \* *To the Cleane all things are cleane*, so, *To the vncleane and*  
*unbeleening, is nothing cleane*; For, *euen their mindes and consci-*  
*ences are vncleane*. So much of the Materiall Church, con-  
sidered from the Greeke \* word *Kyriake*.

\* Act. 28. 11.

Two brea-  
thren, who (as  
Poets say)  
were begotte  
by Iupiter on  
Leah, in the  
forme of a  
Swanne. For  
their scouring  
the Seas of  
Pirats, they  
were held  
Gods of the  
Sea.

\* Tit. 2. 15.

Chap.

C.

CHAP. iij.

Touching the wordes, *Synagôgê* and *Ecclesia*. &c.

*Aristeus*, of the  
*Septuaginta*  
time.

**T**He *Septuagint*, that is, the Seventie learned *Iewes*, (or, as *Aristeus* writes to his brother *Philocrates* 72. that is, of euery Tribe sixe.) they, at the request of *Ptolemy Philadelph* (one of the *Kinges* of the South in *Daniel*) did translate the *Law* into *Greeke*. These in *Moses* vse the word *Synagoga* for *Congregation*, speaking of *Israel*, not of the *Tabernacle*: for if they speake of the *Tabernacle*, then they write *Tou martyriou* of *Witnesse*, not (as we) of *Congregation*. It may be, from the martyring of *Beastes* in that place, whereby their sayth was witness'd to *God-ward*.

1. Macc. 3. 13.

But in *Leuiticus* 8. 3. they ioyn both *Synagôgê* & *Ecclesia* together thus: *And assemble, Pasanten Synagôgên ecclesias*. The whole *Synagogue* of the Church. The writer of the *Machabees*-*storie*, styles the same, *Ecclesiân pistôn*. The Church of *Beleeuers*. In a word, these two wordes, *Synagôgê* and *Ecclesia*, be vsed each for other in diuine writings, whether we intend thereby, the place of sacred meetings, or the people that so meete in these places.

1. *Synagogue* for the place, as, *Iob*. 16. 2. *Act*. 13. 14. with other places. And *Ecclesia* for the place, as, *1. Cor*. 11. 18. where the *Apostle* opposeth that place, to their priuate Houses. Compare it with *vers*. 22. The like in *1. Cor*. 14. 34.

2. *Synagogue* taken for a *Conuention* of people, as before: and also in *Reuel*. 3. 9. And *Ecclesia* taken for a *Conuention* of people, as afore, and in many places of the *New Testament*: yea, for an vnciuill hurly-burly, as in *Act*. 19. 39. 41. called else-where, the *Beastes* of *Ephesus*.

A cer-



*touching the Church.*

A certaine \* Auncient, putteth this difference betweene them. *Ecclesia* (sayth he) is a *Conuocation*, and spoken of reasonable creatures, capable of a calling: But *Synagoge* is properly *Congregation*, and spoken of Beastes of the flocke (for such the Latines call, *Greges*) who come together rather by action or driving (for so the Greeke word signifieth) then by calling vnto as the former word importeth. It must needes be graunted for pretty, that he hath said, but how fitting in Diuinitie, it may be guessed, by the vse of the wordes, in the former allegations.

I conclude then, that the *Ecclesiasticall* word *Kyriake*, and the two *Canonically*, namely *Synagoge* and *Ecclesia*, they all be of vs translated Church, intending thereby (as in the former Chapter) *An house of meeting*, specially, for sacred vse; or, as in this Chapter more plainly, they import, a *People so meeting*. For in this Discourse, we are not to speake as Ciuilians in their Law, but as Diuines in our Law.

CHAP. iiii.

*Touching Church-people.*

THE word *Ecclesia* or Church, doth somtimes intend, the \* whole mysticall Body of Christ Iesus, containning not onely such Christians as be here *Militant* (that is, fighting against the Diuel, world, and flesh) but also that part of the holy Armie, which hauing in the last act of life trod Satan vnder foote, are now in Heauen, *Triumphant*.

In some good sense, the good Angels (\**Our Fellow-servants*, and of our Brethren the Prophets) may be put into the Churches Albe: But seeing by Church, we properly vnderstand Mankind (with whose nature, he hath Communicated, \*not with that of Angels) I therefore in this

\* August.  
quest. on  
Leuit 57.

\* Coloss. 1. 18.  
20.

\* Reue. 22. 9.

\* Hebr. 1. 16.

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Discourse must so be vnderstood.

\* 2. Tim 2. 19.

\* Beda. on Rom.  
8. from Aug. on  
S. Iohn. 6. com-  
pares it so, for  
the Dove and  
Rauen.

And passing by the triumphant Church, as they haue passed from the *Sanctum* here, to the *Sanctum / sanctorum* a-boue; we are to consider this Militant Church, as it is *Known to God*, or, as it is *Known to Vs*. As it is known to God, so \* *The Lord* (not we) *doth know who are his*. And in that sense, the Church is to vs inuisible, or vnsecable. As it is known to vs, so it is like vnto \* *Noahs Arke*, containing not onely a reuerend *Shem*, but an hollow-hearted *Cham*; not onely Beastes cleane, but also vncleane. Or it is like to the Tabernacles *Sanctum*, where were not only holy oblations but also some ashes and light-snuffs, which were to be cast out of the *Sanctum*.

Againe, this Militant Church, is to be considered, not onely in the *Whole*, for which it is called in our Creede, *The Catholique Church*, but also in the parts, whereof euery Society is termed a *Communion of Saintes*. By which phrase, the *Brownist* vnderstandeth ordinarily, a Society of People *Really* Sanctified for the whole, testified in obedience to the whole of Gods will reuealed. Such a Communion can they finde me one? In *Adams* few, it was not so. In *Noahs* Eight, it was not so. With *Rebecca*s Twins, it was not so. With *Israels* Conuention it was not so. With *Iudahs* assemblies, it was not so. With *Christs* Twelue, it was not so. With *Corinths* Church it was not so. Five of *Asiaes* seauen Churches, were not so. And as for *Smyrna* & *Philadelphia*, they be praised for the *Generall* of their obedience; not for euery particular: for, \* *In many things* (as the *Holy Ghost* witnesseth) *we sinne all*.

\* Iames. 3. 2.  
1. King 8. 46.

That the Catholike Wheate-field or Church (euen *Christs* possession through the World; For by World there is intended the Earths Largenes, as in *Psa. 2. 8.* that in it should be Weedes, yea, inseperable Weedes, our Sauiour teacheth in *Math. 13.* from which parable may be obser-

touching the Church.

observed.

1 That it is the \* *Kingdome of Heauen* (neuer taken in the ill part, as some times the word *World* is) which is there compared.

2 That the seed of the Kingdome, is sown through the World.

3 That in the midst of that good seed, the Tares be sown; and not without the Church, as some Schismatikes would.

4 That such euill is sowne, when Christs seruants are a sleepe: into the midst of Gods temple, the aduersary so got.

5 The Seruants awaking, see these personall *Euils* keeping-vnder the personall *Good*. And therefore the euill ones visible, euen as visible as the Wheate, and not onely Hypocrites, as some badly haue taught.

6 A purgation of all such *Visible* euill, cannot with the Churches good be made, till the Lord in the worlds end do come vnto iudgment. And therefore meane time to be permitted, which without rending the church, cannot be seuered. *That for the estate of the Church Catholique.*

That a *Particular* Church, is no more priuiledged then the Totall or vniuersall, must necessarily follow; for that Sathan (as an enuious man) sowes his Tares) *Anaméson tou sion*) euen through the middest of that Wheate; his malice being no lesse against the partes, then the whole: as may appeare in *Renel. 12.* where not preuailing against that Woman, hee goes and warres with the remnant of her seed. And no maruaile it be so, seeing euery particular person still sinneth, whereupon still that petition is in force, *Forgiue vs our trespasses*. In which respect also it is, that in *Leuiticus* is appoynted sacrifice, both for the whole Congregation erring, and for the partes of that whole; as Priest, Prince, People. So *Gregories Decretall*

\* *Quid Regni  
celorū in nouo  
testamento,  
nempe, ecclesia  
fidelium.  
Zuingl. in  
expos. eius.  
artic. 34.*

*Leuit. 4.*

*Decretal.  
v. 3. cap. 28.*



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concludes: *Iudicium Dei veritati quæ non fallit, nec fallitur, semper iunxitur. Iudicium autem Ecclesiæ, nunquam Opinioni sequitur, quæ & fallere sæpe contingit & falli: propter quod contingit interdum, ut qui ligatus est apud Deum, apud Ecclesi-  
am sit solutus; & qui liber est apud Deum, ecclesiastica sit sen-  
tentia inmodatus.*

\*Exod. 19.6.

Particular Congregations, are therefore called Com-  
munities of Saints, or Holy-ones; not because they all  
Really and indeed be such; but for that they be called to  
be such; as also have vndergone the outward Signes  
and Meanes of sanctitie or holines: Heereupon. *Israel*  
became an \*Holy-nation, though not al of them indeed  
holy. So *Israel* (after the Schisme from *Judah*) is called  
Gods sonne, and Gods people, and yet the most of them  
turners aside to grosse Idolatry, which (of all sinnes) di-  
uorceth frō God. So the *Corinthians* are Saints by calling, &  
yet amongst thē grievous kinds of sinners, both against  
*Faith* and good *Manners*. This I speake not (as the Schis-  
matique raileth) for iustifying faults, but for iustifying  
the Churches true-being, notwithstanding such faults.

Socrar. schol.  
l. 1. cap. 10.

Let the *Schismaticque* looke into himselfe, let him search  
into the meanders and turnings of his heart; and then  
let me see, if he can say vnto God, My heart is cleane;  
there is no spot in mee. If he be of the minde, whereof  
one in *Lyn-regis* was, that *Dana* did lie of himselfe, when  
he sayd to the Lord, *I was borne in iniquitate*, &c. then I will  
say to sir *Schismaticque* as I sayd to him; I am too lowe,  
to talk with one that is so hie. Or as *Constantine* the great,  
vnto the Novatian Bishop *Acecius*, *Pronide thee a Ladder,*  
(ô pure Puritane) *and thy selfe alone climbe up into heauen.*

CHAP. v.

*Touching the Churches Visibilitie in the earth.*

OVER Saujour saying, that vpon that Rocke which  
Peter

*touching the Church.*

Peter then preached (and that was \* Christ himselfe) hee would builde his Church; against which, Hel-gates should not preuaile, cannot be vnderstood, that hee speakes of this or that particular Church, but of the Catholique body, whereto himselfe is the \* Head.

\* 1. Cor. 10. 4.  
Math. 7. 24.

\* Coloss. 1. 18.

For the Church of *Rome*, it was chased away from that seat, many yeares together, by the *Goths* and *Vandales*; witnesse the Stories which cannot be gaine sayd. And no maruaile, for from that place, not onely proceeded the power, whereby Christ was crucified; but also, whereby the great persecutions flowed, for the extirpation of Christianitie. Vpon which foresight, no doubt *S. Iohn* hath left that Citie vnder the deepest curse, in his Booke of Reuelation.

For the 7. Churches of *Asia-minor*, which *S. Iohn* saw to be as Starres in Christes right hand (a priuiledge neuer giuen to *Rome*) they quickly vanished. Which (among other reasons) doubtles was, for keeping vs, from tying faith to any particular place or person. And if God spared not his owne peculiar people the *Iewes*, but rooted them out for their sinnes sake, what reason is there, that he should spare any wilde branches, inserted in the place of that naturall Oliue?

That promise therefore in *Math. 16.* must (euen by euidence of Consequent) be vnderstood of the Catholique Church, which howsoeuer it might be beat downe in some part, yet should continue in some other. Euen as the Moone, whereto she is compared, might to some part of the Earth be eclipsed, when to some other part, she shyned brightly. This I note against the *Romanist*, which would not only tye the Church to some one place; but also conclude that the Church hath beene to this part of the world alwayes visibly glorious.

Besides,

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Reuel. 7.

1. Tim. 4.

Besides, I conclude the Euer-visibilitie of the Church, (though in such defectiue manner) for conuincing of some, who haue not knowne how to answere the *Romanist*, otherwise then by denying all visibilitie, through some misunderstanding of some Scriptures, in *2. Thes. 2.* as also in the *Reuelation*. Whereas indeed, a great departure was to be made from the Fayth; but yet meane time, it should not cease to be Gods Temple, though the Adversarie vsurped a chiefe place in it: for (as *S. Iohn* foresaw) some Trees should keepe greene in the Lordes court, hauing the sauing Scale of Gods Grace printed vpon them. And were it not so, how should sauing Grace be conueyed vnto vs, without new Apostles, furnished extraordinarily from heauen? And how should we come by Gods Booke (contayning his written will) if the Lord reserued not a Remnant, the Church being onely the *Pillar* and *Ground* of that trueth?

The veritie of all which, was typed out in the Auncient Church before Christ came in the flesh. Before the Flood, for 1656. yeares, the Church remayned in some few Families. After the Flood, in a few Families, till the giuft of the Law at Mount *Horeb* or *Sinay*. Then the Church began to be more visible, and of more glorious constitution; first, in the Wildernesse; then after, in *Canaan*, till the time of *Salomons* sonne *Rehoboam*: Then ten Trybes schisme from the two; leauing the two in some orderly state; but betaking themselues to grieuous Idolatrie: Yet during the times of such Idolatrie, God did not leaue them, but stirred vp many excellent Prophets among them; as *Elias*, *Elisha*, *Ionah*, *Amos*, and others, togeather with excellent Schooles of Prophets, as at *Bethel* and *Iericho*; till such time, as *Assur* caried them away captiue. In meane time, the case stood farre better with the Church in *Iudah*, till the Lord for their sinnes  
fate,



*touching the Church.*

take, suffred *Nebuchadnezar* of *Babel*, to carry them captiue to *Babel*. There they continued 70. yeares, without exercise of Sacrifice. At the 70. yeares end, they are permitted by the next Monarchist to repaire home for building the sacramentall Citie and Temple. But some seauen seauens of yeares (euen 49 yeares, as *Gabriel* foretold *Daniel*) it was, ere that worke could be finished. From that time, they continued vnder the gouernment, first of the *Medes & Persians* (represented by *Nebuchadnezsars* siluery Breast and Armes.) Then vnder the *Brazen* Monarchy of the *Greekes*. Afterwardes vnder the *Duarchie* of *Egypt* and *Syria*; the first, South from *Iudea*; the second, North; as *Daniel* plainly foretold them. And so they reach to Christ, that Stone cut from the Mountaine, who dashed that Image of *Nebuchadnezsars* to powder. When Christ came, we finde the Church (as for some 600. yeares it had been) quite out of order, and very few of them, that could brooke the Lord of life, or his sauing Gospell. Principall Starres for this Storie, *S. Luke* layeth downe, when as he giues vs the most glorious persons in succession of pedigree, from the first *Adam* to the second; that is, vnto *Christ Iesus*, who is blessed for euer.

From which holy typicall Storie, I conclude; first, an *Euer visibilitie* of the Church. Secondly, but such a visibilitie, as inow was more, inow lesse: inow glorious, inow the glory eclipsed: inow in constitution, inow shaken asunder. Nor can it be thought strange, that the Daughter (I meane the Christian Church, brought foorth of mother *Zion*, should be subiect to such mutabilitie and change, when as she hath not been inferiour to her Mother for sinne; and therefore as capable of iudgement. To flesh and blood, it is indeed somewhat harsh, that Christes Diademe in the earth should be at

Three Monarchies (as Chaldaea, Persia, & Grecia) and a Duarchie, a parted gouernment.

D.

any

\* The Monke  
Folengius vp-  
on that Psal.  
verl. 40. Chri-  
stianorum  
tempora, for-  
sanq; prelen-  
tia, aptari pos-  
sunt.

Bulling. in  
Epiome  
temp. part. 2. in  
Annotat.

## *A Chronologicall Discourse,*

any time deiected (as may appeare by *Ethan* in *Psalm*. \* 89.) but such deiection is the Churches lot, before the second comming of Christ, as it was before his first comming. And that it should so fall out, himselfe foretels in *Math.* 24. the mysterie whereof begun to worke, in the Apostles times, as the Apostle tels the *Thessalonians*. This poynt I conclude with that of *Bullinger*: *Omnibus temporibus retinet sibi Dominus ecclesiam, etiam in medio corruptis- simi mundi et in medio haeresum, schismatum atq; corruptionum. Tempora illa, (speaking of mother Zion) typum praesulere, ultimis nostris temporibus, in quibus hodie vivimus.*

### CHAP. vj.

*Touching a visible Christian; a visible Christian society;  
and a visible Christian society established.*

**A**fter the deuision of *Israels* ten Tribes from *Iudah* (for *Benjamin* being mixt with *Iudah* was so couched vnder that tearme, together with some of *Leuy*) the people of the world was distinguished (*Israel* being dispersed, as afore) into *Jew* and *Gentile*: So that, who was not of the *Jewes*; were called *Gentiles*. The difference betweene which two sortes of people, stood thus.

¶ The *Jew*, was a people, possessed of the \* Coue-  
nant made to *Abraham*, namely; That in his Seed, all  
the kindreds of the earth should be blessed. He sayth  
not, to thy Seeds, as speaking of many; but, and to thy  
Seed, as of one; which is *CHRIST*. Besides, of them  
were the Prophets; and to them was the adoption and  
the glory, and couenants; and the gift of the Law, and  
the seruice of God, and the promises. Of whom were  
the Fathers, and of whom (concerning the flesh) Christ  
came, who is God ouer all, blessed for euer, Amen. So  
that

\* Act. 3. 25.  
Galath. 3. 26.  
Rom. 9. 4.

touching the Church.

that the Iewes were as *Salomons* seruantes, standing before him, as in his chamber of preſence, hauing all means to make them truly bleſſed. An eaſie matter therefore for them (had not wilfull pieuiſhneſſe hindred them) to haue become true viſible Chriſtians.

For the *Gentiles*, they were (as the Apoſtle tels the \* *Ephesians*) without Chriſt, and were Aliants from the common wealth of *Iſrael*, and were ſtrangers from the covenants of promiſe, and had no hope, and were *Atheoi*, without God in the world. Yea, they were not onely deſtitute of all ſauing Good, but poſſeſſed with all euill. By the \* worke of Creation they were neceſſarily drawen to acknowledge an inuiſible Power for the Creator, which they called God (as the world is of *Mercury Trimegiſtos*, called Gods ſonne) and that this God was (*Heis d' eſt' autogenes*) One and of himſelfe, as a moſt ancient Poet, *Orpheus* teacheth in his Hymne of God, together with other excellent reſpects of God: but whē they ſhould come to worſhip him, they went a whoring after their owne inuentions; comming to that one God, by a thouſand-thouſand Idoles; ſeeking God downe in the Creature, whereas by the Creature (as by *Iacob*s Ladder) they ſhould haue clymed vpwards to the Creator. An hard matter thus it was, for a *Gentile* to become a true *Chriſtian*. But as things impoſſible with man, are poſſible with God: ſo, after the Lord had taken a firſt-fruite of the *Jewes* (as Apoſtles, and others) he takes this wild Oliue of the *Gentiles*, and plants it in the ſtocke of the *Jewes*; that thencefoorth, they might become children of *Abraham*, by liuing in the fayth of *Abraham*.

1 Who then is to vs a true viſible Chriſtian? Euen Hee (be hee *Jew* or *Gentile*) that holds the fayth of *Abraham*. And what was the fayth of *Abraham*? This, he beleeued, that God would raiſe vp a Seed (euen Chriſt) out of his

D 2.

ſeed,

\* *Ephes. 2. 12.*

\* *Rom. 1. 19. 20*

*Trimeg. in  
Pimand. c. 9.*

*Orpheus in  
1. Sect. de dea.*



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Heb. ii.

\* Eph. 5. 2.

Heb. 10. 1.

seed, in whom alone, himselfe and others, should receive the eternall blessing: for earthly blessings he saw to be flitting, and therefore looked after a better, as the Apostle enformeth the *Hebrewes*. How was this blessing to be effected? That he was taught from the Analogie of Sacrifice; namely, that the *Messiah* should feele the fierie indignation of God; and by his death, make satisfaction for Sinne. *Adam* lyed by the same Fayth, expecting the promised Seed of the Woman, which should breake the head of the Serpent. And that Fayth *Habel* testified in sacrificing his Lambe. *Sheth*, *Enosh*, and the rest, knew no other Fayth. And *Noahs* Sacrifice (comming from the Arke) could neuer haue smelled sweete in the Lords nosethrils, otherwise then he had that Fayth which respected Christ; whom the Apostle stileth, \* *Osmen enodias*) the sweete odour. *Abraham*, *Isaac*, *Iacob*, had eye to no other meanes of saluation. *Israell* before the Law, some and some in *Egypt*, came (as *Ezekiel*. 20. 5. &c.) to fashion themselves to the Idols there: but *Moses* and *Aaron* were stirred vp to fetch them away; to whom the Lord at Mount *Horeb*, recommended the true forme of Sacrifice, with rites peculiar to the land of *Canaan*. And in *Juda* (a part of *Canaan*) they were continued, till their deportation to *Babel*. But then the outward Ceremonie ceasing for 70. yeares, they notwithstanding looked to the promised Seed (of the Prophets tearmed *Messiah*;) and *Daniel* in that place, was foretold by the Angell. of *Messiahs* comming to suffer for Sinne, Seauentie-seauens of yeares before. When he was come, *Iohn Baptist* poyned him out, saying; *This is the Lambe that takes away the sinnes of the world*; for that it was Christ that was shadowed out vnder the Law, by the Lambe offred morning and euening. All which the Apostle teacheth the *Hebrewes*, when he sayth; that *The Law was a shadow of good things*

*touching the Church.*

things; (signifying that these good things were in Christ.) Yea, to the *Colossians*, he sayth; that *I he boay* (of such shadowes) was *Christ*. I conclude then, thus; that that which is *Essentiall*, or tendeth to the very *Being* of *A true Christian*, is not every good thing, but this one good thing, *Fayth in Christ Iesus for perfect Redemption*. *Martha* may comber her selfe about many things, (and in themselves otherwise prayse-worthy) but this one thing is necessarie; & who with *Mary* hath chose it, hath elected the better part. *Iob* in the land of *Uz*, the *Eunuch* in *Ethiopia*, Certaine in the Court of bloody *Nero*, had their Iustification with God, onely by this *Fayth in Christ*; there being no other name vnder Heauen, whereby (as *S. Peter* teacheth) man is to be saued. As for Good-workes (which necessarily doe follow true *Fayth*) they belong not to the very-being of a true *Christian* (seeing some one may be saued by the *Fayth*, before he can come to do an externall good worke) but such workes tend to the true *Being* of a *Visible Christian*. For, as *Fayth internall* iustifies towards God (for *Abraham* beleueed, and that was counted to him for *Righteousnesse*;) so, *Workes externall* do iustifie towards man; according to that of *S. Iames*, *Shew mee thy Fayth, by thy Workes*. Surable to which, is that of *Origen*, *The Apostle* (sayth he) *saith, that Iustification by Fayth ALONE, is sufficient: so that the beleuer who soeuer he be, is ONLY so iustified*. Whereto he addeth (speaking of the *Theefe* on the *Crosse*) *The Lord requireth not of him, what, before he had wrought, nor did expect what worke he should fulfill, after he beleined; but being justified by soie confession (namely, of Fayth) he joyned him companion vnto him, being ready to enter into Paradise*. Afterwardes againe, *Abraham* might haue glory for his *Workes*, with holy and iust-men that saw them; but this glory with God, was Only by *Fayth-secret*. And his Maister

*Coloss. 1.17.*

*Origen, on Rom. 3.27.*

## A Chronologicall Discourse,

Clemens before him, writ thus : By Faith alone, the beleever is perfected. For a Corollarie, let Scholers take what followes.

Ignatius,  
Iustin.

Ignatius in Ep. ad Epheſios. ] Principiū vita Fides, finis eiufdem Charitas.  
Juſtin. dial. cum Tryph. ] Purificamur fide — Fides quæ ad Deum, iuſtificat hominem.

Clem. Alex.  
Auguſtin.

Clem. in Strom. 7. ] Per fidem, efficitur Fidelis perfectus. ]  
Aug. ad Bonifac. l. 3. c. 5. Noſtra fides (hoc eſt, Catholica fides) inſtoſ ab iniuſtis (non operum, ſed ipſa fidei lege) diſcernit; quia Iuſtus ex fide uiuit. Then he numbers vp all kindes of workes, but barres them out from iuſtification.

Chryſ.

Chryſ. in Gen. hom. 26. Cauſa bonorum omnium (ſpeaking of Noah) fuit ſua in Deum fides. And the ſame Chryſ. againſt the Iewes (if that againſt the Iewes behis) in orat. 4. he hath this; Chriſtus, non ex beneſactis, nec laborib. nec penſatione, ſed ex ſola gratia iuſtificauit genus noſtrū.

Ambroſ.

Ambroſ. in Rom. 3. Iuſtificati ſunt Gratis; quia nihil operantes, neq. vicem reddentes, Sola fide Iuſtificati ſunt dono Dei.

Baſil.

Baſil. mag. de humilit. Ea demum perfectiſſa & Omnimoda gloriatio eſt in Deo, quando neq. propter ſuam ipſius quis iuſtitiam extollitur, ſed agnoſcit ſe quidem vera deſitui iuſtitia; verum Sola in Chriſtum fide iuſtificatum eſſe. Et gloriatur in eo Paulus. ut ſuam ipſius iuſtitiam contemnat.

Victor.

Victor Antiochenus in Marc. 5. Hec diſcretè indicant, veſtimenta contacta eam non ſanasse, ſed fidem. Igitur neq. locus, neq. verba, neq. aliud quippiam eiufmodi externum hominem ſaluat, ſed vnūquemq. ſua fides ſeruat.

Rabanus.

Rabanus. l. 7. in eccl. ium. c. 2. Per ſolam Chriſti gratiam, ab omni ſtandalo liberantur Eleſti.

Remigius.

Remigius in Pſa. 29. vita æterna non eſt ex Merito, quia cadere per nos potuimus, ſed per nos ſurgere non potuimus; ſed ex voluntate eius. 1. ſola miſericordia.

Idiota.

Idiota, cap. 6. de conſili. carn. & anime. Melius eſt iuſtificare quam creare; cum creando detur Natura: Iuſtificando vero, et auferatur culpa, & conſeruetur Gratia.

Giſelbert.

Giſelbert. in Alterc. c. 8. Iuſtitiam dei dico, non qua deus iuſtus eſt, ſed qua induit hominem, cum Gratis iuſtificat impium.

Theoph.

Theophilact. in Rom. 10. Dei iuſtitia eſt, qua ex Fide eſt. Hæc non indiget laboribus, operibusue noſtris, verum tota ad gratiam dei pertinet.

Barnard.

Barnard. ſer. 3. de aduent. domi. Iuſtificabit nos Gratis, ut Gratia commendetur. And in Annunc. Mar. ſer. 1. Hoc eſt teſtimonium quod perhibet Sp. SS. dicens, Dimiſſa ſunt tibi peccata tua. Sic N. arbitratur Apoſtolus, Gratis iuſtificari hominem per Fidem.

Ruper-



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*Rupertus in l. 7. in Job. c. 7. In Iesu Christo, nec circumcisio, nec preputium, nec Gentilis, nec Iudeus, sed sola Fides requiritur.*

Rupert.

*Jo. Bapt. Foleng. in Psa. 2. Que maioriam potest ee, cum Iustitia quae nos ex peccatorib iustos efficit, non imputans peccata: tum bonitatis demonstratio, per quam eternorum bonorum ad hereditatem Gratis inuitantur, & quodammodo vel inuiti trahimur. And on Pl. 45. Video amorem (namely, ob Christ) video pacem, video iustitiam, quae ego Gratis iustificor per fidem.*

Folengius.

*Fulgent. ad Monim. l. 1. In sanctis igitur coronat deus iustitiam quam eis gratis ipse tribuit, gratis seruabit, gratisq; perfecit.*

Fulgent.

*Honorius in spec. esclus. de nat. dñi. Fides debet ee fundamentum, & postquam eam posueritis, debetis ponere dilectionem dei & proximi.*

Honorius.

*D. Jo. Ferus in 1. part. pass. dow. Fides facit discipulum Christi, Charitas autem ostendit & probat discipulum.*

Ferus.

*Tho. Aquinas in Lect. 4. super Galat. 3. (see him also on Rom. 3.) his tongue turned to English, runnes thus: No Workes, either Ceremoniall or Morall, are the cause why any man is iust before God: For Workes are not the cause, that man is iust, but the execution and manifestation of his iustice; because no man is iustified with God by his Worke, but by the habite of Fayth infused.*

Aquin.

Let the *Romanist* wrangle (in the abuse of Distinction) so long as they shall, euen through *their* Church (as they will haue it) it hath through all ages passed for vndoubted trueth, that vnto Iustification with God, no one externall Worke whatsoever (no not of Baptisme or Circumcision) hath once been required, for essentiall to the sauing-being of a Christian, but *Sola fides* Fayth onely; which is internall, and the giuft of God also. But to become a Christian visible vnto others, there is required such outward Workes (as frutes) whereby we may be well perswaded of the Fayth that is inward, as the inward life of the tree; which is vnseeable otherwise then in the frutes flowing from it. The first fruite of which Fayth to vs-ward, is, a free Confession, that the heart so beleueth: For (sayth the Apostle) with the heart man beleeueth vnto righteousness, and with the mouth man confesseth vnto saluation. The second speciall Worke is, subiection to Baptisme (the scale of their iustification, annexed to the word

Rom. 10. 10.

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Gen. 25, 32.  
Ila. 7. 11 12.

1. Pet. 1. 12.

\* So Origen  
on Rom. 16. So  
Theophilact  
thereon, & on  
1. Cor. 16. So  
Haymo on  
Ep. to Phile-  
mō: Ambrose,  
and others.  
§ Teruill exh.  
ad castitatem.

word of beleefe) and therefore the Apostles commission ran thus; First Preach, and then Baptize. Nor would the *Eunuch* so instantly haue craued Baptisme, had not *Philip* taught the necessitie thereof. True it is, that it is not necessarie to saluation *simply*, but *conditionally*, as it may be conueniently had. But *Contempt*, or wilfull *Omission*, is as damnable, as *Esau*'s base thought of *Canaan*; and king *Abaz* his hypocriticall shew, in seeming not to stand in need of a *Signe*. For how can a soule haue true respect to Gods *Word*, when it shall thinke lightly or vilely of that *Seale* which is suffixed to that *Word*? A third Worke flowing from true Fayth, is a *Desire* of being further informed in the mysterie of the Gospell, which the Angels themselues desire to peire into, whom (notwithstanding) it so much concernes not. And who will not desire to know the full of their Fathers Will? The fourth fruite issuing from true Fayth, is, to *Loue God* *aboue all*, and *our Neighbour as our selfe*; and to testifie the trueth of such loue, in all duties of *Pietie* and *Iustice*, as from Gods word shalbe manifest. Such a soule, so beleeu- ing & working, is to vs-ward, a true visible Christian.

2 A companie of such gathered together, are a true Christian assemblie; or (as the Apostle sometimes calles them, finding them in some \*house) a Church of God. Which caused § *Tertullian* to conclude thus; *Vbi tres, Ecclesiast, licet Laici*; Where be but three, although Lay- men, there is a Church.

3 A company of such, not only gathered together, but also, possessed of spiritual Ouerseers and Seruitours, for the regiment of the whole, by *Doctrine* and *Discipline*; such a people, be a true visible constituted Church: For as the common sort of them, be but as an *Eare* for hearing; so, their Ouerseers be as an *Eye* for seeing; and the Ser- uitours as necessarie Hands to their Ouerseers. As the  
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Apostle then can say; *If all the Body were an Eye, where were the hearing?* So I by like proportion; *If all were Eye and Eare, where were the power of conuayance betweene them?* 1. Cor. 12. 17.

CHAP. vij.

*Touching the Ministers of an established Church.*

**T**HE auncient Church of *Israel*, had constituted vnto it, two sortes of Ministers, *Priestes & Leuites*. The *Priestes* againe were deuided into 2. sortes; first, in that one was to be *Hy-priest* (not onely for a yeare, as was the corruption at last, but for the whole tearme of life) and he onely might enter into the *Sanctum sanctorum*, and in other busineses was principall. In the second place, were many other *Priestes*, attending the dayly Sacrifice; which after by *Dauid*, were for better order, distributed into \* 24. *Classes*. Of the *Leuites* (simply so called, for otherwise the *Priestes* were of *Leui*) they were deuided into two rankes, each knowing what partes of the Tabernacle he was to wind vp and carry: the one sort of them called *Gershomites*, the other *Mera-rites*, as all the *Priestes* were called *Kohathites*, according to the Heads of the Families they came of. But when *Dauid* prepared for a Standing house vnto the Lord, he distributed them into other Orders, for other purposes; as in 1. *Chro.* 25. and this by no particular precept from the Lord, otherwise then from the generall rule (where-to Naturall reason leadeth) namely, *That all in the Church should be done with comlynesse and order.*

\* 1. *Chro.* 24.  
7. &c.

Another sort of Ministers God prouided for that Church, and these were the Prophets and Prophetisses, stirred vp out of what tribe soeuer. These were not con-

E.

stituted



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stituted to the Tabernacle or Temples businesses, but rayed vp of God (besides any ordinarie forme of calling) specially, for calling Priest and people into order, when they erred from the commandement. And as their calling (for forme sake) was extraordinarie; so, they were furnished with guises extraordinarie; both for knowledge and strange workes working. The Ordinarie ministrie therefore, constituted to the Church, were *Priests & Levites*; the extraordinarie ministrie (tyed not directly to any one place or people) they were such Prophets, tearmed of elder times, *Seers*. This, for that Churches ministrie.

¶ The New-testaments Church, hath her ministerie proportionable to her Mother. Some, for calling and qualification Ordinarie: some againe, Extraordinarie. Extraordinarie were these, *Apostles, Prophets, & Evangelists*; all whose *Outward* forme of calling, so well as qualification, was besides the generall rule *Apostles* and *Prophets* hauing their calling *immediatly* from God, howsoever the Church might adde (sometimes) their scale vnto it; as in the sending out of *Paul* and *Barnabas*. The *Evangelists* had their calling immediatly from the *Apostles*, and sometimes (I doubt not) from the *Prophets*; being indeed to these that called them but as godly, trustie seruantes, as *Elisha* was to *Elias*, & *Gehazi* should haue been to *Elisha*.

The ordinarie ministerie, were *Bishops & Deacons*; the first being as the *Eye* of the Church, & therefore in English called, *Over-seers*: the other, as the Churches hands, for better dispatch of some dueties; & therefore in English called *Ministers* and *Seruitours*. And into these two sortes (as Maister and Man) the Apostle distributes them in *1. Tim. 3*. But then these Bishops (called also \* *Elders*, for that ordinarily they were such for their yeares)

Ephes. 4. 11.  
Non mihi  
Apostolorum  
gloriam vin-  
dico. Quis in  
hoc, nisi quod  
ipse filius ele-  
git Deus Amb.  
offic. l. i. c. i.

\* Cyprian de  
ieiunio. Non  
conuenit an-  
nis impubibus  
sedere in ca-  
thedra, & in  
primogenitis  
iouis, lege a-  
ratio est inter-  
dicta.

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yeares) they be of two sortes; one of them hauing pre-  
 heminance for place and voyce, as the Hy-priest ouer  
 his brethren, and for that in *Reuel. 2. & 3.* hee is styled,  
*The Angel of the congregation*: and very fitly for his place,  
 may be tearmed *Arch-bishop*, which is in plaine English,  
 but, *chiefe Bishop*, or, *chiefe Ouerseer*. *Obiection*: Christ is  
 the onely Arch-bishop of our soules. *Answer*: So in  
*Math. 23.* himselfe sayth, *One is your Dictor, one is your*  
*Father*; and that Dictor himselfe sayth, is Christ; and  
 that one Father, is in heauen; and therefore no one in the  
 earth, (teacheth Christ) is to be called Father & Doctōr.  
 When the Doctōr of schisme hath opened Christs mea-  
 ning, let him but put the same key vnto his owne Ob-  
 iection, and the spring flies so open, that bad eyed *Leah*  
 running by, will easily discover his follie.

¶ The other Presbyter or Elder (for the Greeke word  
*Presbyter* is, Elder in English) he is as the Ordinarie Priest  
 vnto the Hy-priest, imployed in the Word and Sacra-  
 ments also. And therefore in *Act. 20. 17. 18. &c.* one and  
 the same persons be indifferently called Elders & Ouer-  
 seers: or as the Greeke words sound, Presbiters and Bi-  
 shops. For that in *1. Tim. 5. 17.* it is to be read thus: *The*  
*Elders that gouerne well, are worthy double honour, specially they*  
*which \* wearie themselves in the word and doctrine*: where  
 the comparison is not betweene Elders, some Gouer-  
 ning, some teaching; but betweene Elders labouring  
 more or lesse: which caused *Zuinglius* (at the first start-  
 ing vp of such Lay-eldership) in his expounding of the  
 former verse, to oppose vnto all Eldership, sauing the  
*Teaching*. Nor could *Gualter* see any vse of such sole  
 Gouernours, where the ciuill Magistrate hath his place.  
 Before God added the Ciuill Gouernour to the Church,  
 there might happily haue been some vse of such Lay-  
 elders (yet I see no Scripture for prooffe of it) but God

\* *Copionte*, &  
*Copos*, is a wea-  
 risonenesse  
 with much la-  
 bour, as befell  
 the Apostles  
 often. &c.  
*Zuingl.* vpon  
 his 62. article.

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giuing once Kinges and Princes to be of the Church, the weaker gouernment might giue place. And indeed, the peruerse holding of a Lay-eldership, as a settled function of Christes, it hath ministred occasion to the Anabaptistes, of thrusting the Magistrate out of the Church, as hauing no vse of his sword within.

Act. 8. 12 &  
15. 39. 40.

The *Deacons* are called to asist the Presbiters, as Euangelistes did the Apostles: and as in the Temple of *Salemon*, the Common Leuites attended the Priestes: Seauen such were ordained to the Church in *Ierushalem*; but vpon the persecution of *Stephen* (one of the seauen) the Church being scattered, *Philip* one of the *Deacons*, comes to *Samaria*, and there not onely preacheth, but also baptiseth. Vnto whom, some of the Apostles repayed, conferring vpon the Christians, the giiftes of the Holy Ghost. After that time, *Philip* might well become an *Euangelist*, and so be asistant vnto the Apostles, (as *Iohn Marke* was to *Barnabas*, and *Silas* to *Paul*;) but before that, he was but a plaine *Deacon*, and as a Christian *Deacon*, he so preached and baptised; euen else where, then in *Ierushalems* Church, whereto he was at first ordayned.

\* Doctor in  
Ephes. 4. 11, is  
but the Dea-  
con. Vnto this  
sense, *Ambrose*  
commeth ve-

Now, leauing to contend about wordes (which the Apostle forbids to *Timothij*) what difference of ministerie is there betweene Apostles, Prophets, Euangelistes, (the extraordinarie sort) and these of *Pastors*, (for so the new Testament Ministers be also called) and put thereto also the *Deacons*, which in *Ephes. 4.* may be very well meant in the tearme \* *Doctors*, seeing Bishops and *Deacons* be the whole Ministerie in *1. Tim. 4.* where the

Apostle

ry neere, when he sayth: They may be such as by Lectures accustomed to instruct youth, according to the manner of the Iewes (*Super Ephes. 4.*) according to the manner of the Synagogue. *Super 1. Cor. 12.* And such in the Synagogue, no doubt, were *Leuites*. In *Ambrose* his sense, were *Pantenus*, then his scholer *Clemens*, then this mans scholer *Origen*, of the Christian schole in Alexandria. *Euseb. l. 5. c. 9. & 6. 6. & 6. 8.*



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Apostle precisely describes the callinges; as also in *Philip. 1. 1.* where the salutations from the Apostle, runnes thus; *To the Saintes of Philppj* (meaning the body of the people) *with the Bishops and Deacons*, intending the whole Ministerie in them two words: What difference (I say) is there, in the matter of their ministerie? *Apostle*, is in English, *One that is sent*: Whereto? to minister the word and both Sacraments; and so doth the Bishop, Presbiter or Pastor. All the rest minister the same word; and preaching must also of necessitie minister Baptisme. For the Deacon doing that (as before,) and he being the least, it followes that the greater had no lesse power to do that: specially, seeing not onely in the Commission (*Math. 28. 19.*) Preaching and Baptisme be conioyned: but also, for that the Apostle evidently maketh Preaching the greater, *1. Cor. 1. 17.* and necessarily it must be so, seeing the *Word* is greater then the *Seale*, for that by the word of Fayth, some soule can be saued without the Seale, as afore; but none by the Seale, without the Word. As for the Sacrament of *Communion*, it can onely be ministred to a Communion of people; and therefore cannot be fitly administred, but by him that is *Superintendent* to such a Communion of people. And that is by the Apostle that ruleth over the *Whole*, or the Pastor that ruleth over a *Part*. Yet seeing Prophets and Euangelistes were to assise the Apostle, and Deacons to assise the Pastor, it cannot follow otherwise, but the Maisters of the worke calling for the helpe of their Ministers, they might also follow in the administration of the other Sacrament, though not goe before as Presidentes. And as the Scriptures intend all this, so God hath preserved the true footesteps of it, through all ages in the Churches, which none but fantasticke *Novelists*, can but admit with Reuerence. And the not admittance

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hereof, what hath it beget in the Factions? Euen so many crosse opinions and vnresolved positions, touching Callings, and duetie of Called, as themselues begin to stinke in the nosethrilles of their owne Disciples. Which sadly also obserued, will cause the Ingenuous minded hereafter, not so easily to blot and blurre the lines of Antiquitie.

As for the Widowes mentioned in *1.Tim. 5.* they are not to be counted with Church-officers. Once, for that neither they, nor any other Woman, was to speake in the Congregation. Besides, for that the greatnes of their yeares, being threescore, before they might be receiued; as also their impotencie of outward meanes considered, ere they might be admitted; do argue that they were taken in, not so much to minister, as to be ministred vnto. Touching whom, a most auncient Father thus writes: *Let not the Widowes be neglected, but next to the Lord, see that thou doe care for them.* Such a Widow was *Phabe* of *Cenchrea*; and such a one vnder the Law, *Anna* the Prophetesse (some 84. yeares Widow) who continued in the Temple night and day, with fastinges and prayers. An Apish imitation whereof, the order of \* *Nunns* is in the Church of *Rome*.

As for *Philips* Daughters, Propetisses, that was a fulfilling of the Prophecie in *Isa. 2. 28.* and a thing not common to the Church in their kind. Vnto old mother *Zion*, such was *Deborah* in the time of the *Judges*, and *Huldah* vnder the raigne of *Iosiah*. Such a sweete harmonie is betweene the Mother-church and her Daughter, whether we respect that is *Substantiall*, or otherwise *Accidentall*. Are they not then well helped vp, that leaue the Analogicall frame of both Testaments, for digging to themselues Cesternes, that will neuer hold Water? They should (as *Jeremy* aduise) haue stood in the wayes,

Ignatius ad  
Polycarpum.

\* *Nunnes* quasi  
*Nons*; as not  
being, these  
they seeme  
to be.

*Ier. 6. 16.*

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wayes, and so haue inquired of the good and old way. But leauing these wayes of sacred tradition, they neuer haue been able, to find out the Good and old way deliuered in the Scriptures. For, as *Agur* teacheth; *The eye that mocketh the Father, and despiseth the instruction of his Mother, the Ravens of the Valley picke it out, and the young Eagles eat it.* Haue we seene the eye of iudgement put out of so many Schismatikes, and will we not reuerence before Gods iudgement, and take heed of *Going out*, as our Sauiour premonished?

Pro. 30. 17.

CHAP. viij.

*Further Considerations, touching Bishops and Deacons.*

**S**aint *Paul*, being to instruct *Timothy* (an \* *Euangelist*, and yet for a time after, the *Arch* or Chiefe-Bishop of the Church at *Ephesus*, as *Titus* was in *Crete*,) hee in the third Chapter layeth out the Qualification which is requirable in a true Christian Minister. And this he doth; first, in a description of the *Bishop*; secondly, of a *Deacon*.

\* 2 Tim. 4. 5.  
with Act. 16.  
(1. Tim. 3. &c.  
Tit. 1. 5.

For a Bishop (in English, Super-intendent, Superuisor, or Ouer-seer; vnder which tearme is containd also the tearme Elder: the first, arguing the *Dutie* of his place; the other, the *Gravitie* of his yeares, be seeming such a place; for in the auncient Church our Mother, none serued at the Alter, till he were aged \* 30. yeares, as our Sauiour would not enter vpon the publique exercise of Preaching, till he began to be about 30. And then at 50. they were discharged the busines of the Alter, but meane time liued honourably of the Alter) for this Bishop, he sayth thus generally in the first verse; *That is a faythfull saying; If any man (or ejetaj) do appetite (Episcopés) a Bishop-ricke,*

\* Numb. 4. 3.  
&c. with Cha.  
8. 24. 25. 26.  
for at 25. they  
entred, but for  
being schoo-  
led in that  
worke.



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{ Honos,  
Onus,

ricke (*Epithumej*) he mindeth (*calou ergou*) a good (or faire or commendable) Worke. Intimating thus much, that as it is lawfull to appetite an Episcopall place; so the place is not more honourable, then the execution of duties, onerable; that is, burdensome.

In the second place, he comes to his qualification; touching which he propounds many particulars; some *Affirmative*, telling what he must be: some *Negative*, saying what he must not bee. In the dispatch whereof, he propoundes vnto vs a more perfect Bishop, then euer Cicero did his Orator. For his *Minde*, hee must be apt to teach, and no *Neophyte*. &c. For his *Body*, he must be *Kosmion*, composite, ornate, neat, not slouingly; and therein a true *Micro-cosmos*. The translation (*Modest*) doth not fully expresse it. And in this word, there may be reference to the description of *Lenies* ministrie, who were not to be mutilate, bursten, &c. For *Oiconomie*, he must be abled to gouerne in his owne house. &c. In a word, he must be vnreprooueable, vncheckable; not onely of these that be within (that is of the Church) but also, of these that be without.

Mee thinkes, now I heare the Schismaticke euomazting this Obiection. True, he must be such a one; but no Minister in *England* is such a one, therefore no Minister of *England*, a true minister.

I answere, first by *Retortion*; but no minister of Anabaptisme, Brownisme, Smithisme, &c. is such a Minister: therefore no true Minister of them. Secondly, I answere by *Explication*, thus: In English wee vse the words *Must* and *Ought*, indifferently for the same; yet, sometimes, we (by the word *Must*) do inioyne a thing of absolute necessitie; when as againe, by the word *Ought*, wee intend a duetie owing, but not of absolute necessity to be done. The Greeke word *Dei*, (a word of one syllable)

Syllable) hath as large vse, wherevpon some haue answered, that the Apostle setteth out, what a man the Minister *ought* to bee; not what he needs *must* bee. But this answer seemes vnto mee, over-weake to vnderprop a crazie conscience. The impersonall *Dē*, as it comes of *Dēo* to bind; so in this place, it importeth that whereto the Minister is bound and tyed, by the very law of God himselfe. For as our Sauour enioyneth (in *Math. 5.*) euery Christian to be perfect, as the heauenly Father is perfect: (and yet so perfect, none in the militant Church can be; no, not in that one particular of *louing an enemy*, which there is pressed) so here the like for a Christian Minister. The consideration wherof, caused the Apostle *Paul* to cry out, and say: *Who is sufficient for these things?* Christian, and Christian Minister, therefore in this case, are continually to runne vnto Christ; and in him, to seeke vp their perfection. *Jerome* therefore (very iudiciously and truely) calleth it: *The Priestes Looking-glasse*; which beholding, thereby shalbe occasioned (*Dolere ad deformitatem, gaudere ad pulchritudinem*) to sorrow for wantes, as also to reioyce in graces proportionable.

Hereupon it necessarily followeth, that as in a true visible Christian, we considerd what was *Essentially* required to the true being thereof; so must we as necessarily consider, what tendeth to the *Very being*, of a true *Christian Minister*. That is done in a very few wordes. For as there must first be in him that, which makes him a true Christian; so secondly, there must be in him somewhat besides, whereby hee becommeth also, a true Minister: And that is, these two thinges; *Calling*, and *Aptnesse to teach*. For the *Calling*, (seeing he is but an ordinarie Minister) an ordinarie forme of Calling sufficeth: and that can onely be had of the Church. To such a calling ap-

Hieromy. ad  
Ocean. calls it,  
Speculum  
sacerdotij.

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pertayneth;

1. *Nomination* of the partie.
2. *Election*.
3. *Approbation* of the partie.
4. *Ordination*.

¶ To *Nominate* and *Elect*, if the Lesser may do it, then the Greater much more may doe it. In the Church of *Jerusalem*, was generally so learned a people (most being *lewes*, euer trayned vp of Children in the Scriptures, as was *Timothj* the sonne of a *lewesse*) as no maruaile though the Election of *Marthias* and the \* 7. Deacons were committed vnto them; specially hauing so many faire markes to shoote at, as were the 70. Disciples; and themselues also ready to further such Election.

¶ For *Approbation* and *Ordination*, that remayneth in other persons, greater then the former. And thereupon it was, that not onely these of *Jerusalem*s Church so elected, were brought to the Apostles for *Approbation* of their choise, and *Ordination* to the worke: but also *S. Paul* left *Timothj* in *Ephesus*, and *Titus* in *Crete*, for looking to the same thinges, with speciall charge to *Lay handes on no man suddenly*. Which imposition of hands, the Apostle to the *Hebrewes*, numbers for a principle of the Christian Fayth. Which cannot be otherwise then by that signe, some grace was intended; as that the hand of God should be with the partie so lawfully called. In which respect, not onely \* *Augustine*, but also *Caluin*, *Bucer*, *Melancthon*, and others, are bold to pronounce it a Sacrament. And what doth *Dudley Fenner* (in his *sacra Theologia*) lesse, when as he writes thus? *And by this ceremony, the chafsen are confirmed, as being by the hand of God seperate to the function, and to be ordained with giustes; which if they shall fulfill, He is continually in all temptations to be present with them: But otherwise, to be by all meanes a sharpe reuenger.*

The

\* *Dorotheus* sayth, that the Deacons, Act. 6. were of the 70. Disciples.

Heb. 6. 2.

\* *Aug. contra Parmen. b. 2. c. 12. Caluin. Institut. b. 4. ch. 19. section 28. So in b. 3. c. 3. Sect. 16. & ch. 14. sect. 20. Bucer. de vi. & vsu. min. Melanct. in commun. locis St. Szegedin. in com. loc.*



*touching the Church.*

The Choosers also are (thereby) informed, that they receive the man by the hand of God, & that to him they must be subiect. Nor must it be slipped over, that this of M. Fenners, was M. Cartwrights also: which well may bee pressed, for curbing some their followers, that now are come to make Pastors and Doctors, without any *Imposition of hands*: for so was Fr. Johnson, and M. Greenwood made of some in London. True it is, that about some five or sixe yeares after, Fr. Johnson comming to *Amsterdam*, had handes there imposed by the lay people, his owne children (they know who then writ against it) contrarie to the Apostles Canon; which runnes thus: *Without all contradiction, the Lesser is blessed of the Greater*. And so without all contradiction, the Father asked the Children blessing; and so his (or any the like ordination) more Antichristian, and more crosse to the Canon, then any Ordination issuing from the Pope euer hath been.

Heb. 7.7.

I know, they will for them selues plead thus. In the beginning of a Church, the case is changed: For seeing there is no other Minister to ordaine, the people may doe it, as in *Numb. 8*. The *Israelites* lay hands vpon the *Leuites*. I answered.

1. First, it can neuer be prooued by Scripture, that of Christians there ought to be such a *Replantation*, though a *Reformation*.

2. Second, hee after so many yeares comming by his Ordination, it must follow, that before, hee was no Pastor, but a priuate man; and so a prophaner of Gods ordinance.

3. The *Israelites* did that they did, vpon a direct precept from God; so did not the Lay people in this: For as the Ministerie of the New Testament, begun without all *Lay-ordination*, (Christ himselfe installing the first, and they installing others) so, neither to the Lay people

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was left any such necessitie, seeing there should alwayes be a stretcht outline of *Imposition*, so well as of *Baptisme*.

4. Fourthly, the *Israelites* doe not there Ordaine the *Leuites*: for neither any *Leuite* might, nor yet durst he come vnto the Alter, vpon that laying on of handes. Their laying on handes, was but their Approbation (as sonietimes holding vp of hands, and scrutinie of voyces be) for the Ordination came after that (as *Peter Martyr* well obserueth) when as *Aaron* (the Hy-priest) takes them at the handes of the people; and then with his handes, shaketh them before the Lord, and to the Lord giues them. And thus the *Separist* is to seeke for a Minister, notwithstanding whatsoeuer is sayd of *H. 1.* for the lacke of that Ceremonie.

Vnto the sayd *Laying on of handes*, it is not of absolute necessitie, to haue moe or fewer handes. And therefore it is, that sometimes all the Apostles doe it; as in *Act. 7.* (for in *Act. 1.* we read not of the Ceremonie, and yet well may be, it was vsed, so well as in *Act. 13. 3.*) & so sundry of them, tearmed a *Presbyterie* in *1. Tim. 4. 14.* Sometimes againe, it is performed by two; as in *Act. 14.* by *Paul* and *Barnabas*. Sometimes by one (there being no other to assist;) as by *Timothy* or *Titus* in their places. The equitie whereof was deliuered by *Moses*, when as *Aaron* alone Ordained the *Leuites*; as *Aaron* himselfe was before ordayned of *Moses*. And so, betweene the Mother and Daughter Churches, the Harmonie still holdeth.

For *Deacons*, there is required in *Act. 6.* that 1. they be men of honest report, 2. full of the Holy Ghost, and of Wisedome. And in *1. Tim. 3.* hee presseth them two, in moe particulars. The very proportion of qualities considered, it can neuer reasonably be thought, that such diuine giufted persons, should onely attende on Tables, or in taking and giuing a litle Money or Meate

to

Pet. Mart. on  
1. Sam. 7. & in  
his common  
places, Class. 4.  
sect. 19. of  
Plaic. 1.

*Leuit. 8.*

*Oportet & Diaconos mysteri-  
orum Christi  
Ministros, per  
omnia placere:  
nec enim cibo-  
rum & potuum  
Ministri sunt,  
sed Ecclesie dei  
administrato-  
res. Ignatius ad  
Trallianos.*

to the poore. There need no such wisedome and learning for that. And when it is further remembred (as afore) that some of the 70. Disciples were chosen to this Deaconship, and they being all of them Preachers, it can neuer enter into the heart of a reasonable man, to thinke that they should be pulled downe from an higher Chaire to a lower. *Nam q. i. prouehitur, prouehitur a M<sup>o</sup> 10-17 ad Majus.* Doubtlesse then, they (as their name signifieth) did *seruice*, not onely to the people in case of Meate and Money; but also, to the Bishops in the case of Doctrine and Sacrament. And hereof we are further assured, in that all Antiquitie puts no other kind of Deacons into our hands, and for such respect doth diuers times call them *Leuites*. And thus the old and new Testament, is still more harmonious.

If since the Ten grieuous Persecutions, the Ministers of the one and other Order, haue come in the world to greater estate in outward thinges (a grieuous thing to soare eyes) what wonder is it, when for 300. yeares after Christ, the Church was vnder the gouernment of Heathen Tyrants, enemies to Christianitie? Soone after 300. yeares, *Constantine* the Great, became Christian; by whose example and motiue, many inferiour Kings became Christians also. Whereupon followed, freedome of the Fayth, and peace and plentie in all Churches. Then our Fathers counted it an holy duetie, to builde materiall Churches, and to endowe the Spirituall with every good thing wanting. True it is, that such temporarie blessings haue since that time, been foulely prophaned. What then? So hath Heauen and Earth, and all their continentes; shall we therefore spurne at the creature? Indeed, while some so spurne, others sacrilegiously snatch to themselues all. To the Minister it should be but an Idolathite; but to my Church-robber, it is a



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very good commoditie. The Fathers giuing (they say) did sinne, and the Sonnes snatching all away (it may be, to maintaine a Hound & an Whore) they must be sayd, to commit a vertue. But while I liue, let me imitate *that* supposed vice of my Father, rather then this *uncomly* vertue of my Brother.



CHAP. ix.

*Touching Word and Sacraments.*

**T**HE *Word* whereabout the Minister is to be imployed, is that Booke called *Bible* (of the Greeke word *Biblos*, a Booke) as being the peculiar Booke, aduanced aboue all; as *Israel* aboue the Nations. This Booke is distinguished into two partes, *Old* and *New*. The *Old* part contayneth (not all the wordes that God spake to the Fathers and Prophets) but, the substance of all which he spake vnto them, till the promised *Messiah* came. The *New* part (commonly called the New Testament) it contayneth likewise, a substance of all Gods Will, deliuered thencefoorth by Christ and his Apostles or neare followers. The *Old* part, was written in *Adams* tongue, the language of succeeding *Israel*. The *New* part, was written in the tongue of *Iuuan*, the fourth Sonne of *Iaphet*; it beeing in Christes time, a tongue very vniuersall.

*Euseb. ex Philo.*  
*Mirabile mihi*  
*videtur, duob.*  
*annorū millib.*  
*imo maiore*

This Booke being a Creature, and in the handes of sinful Creatures, it necessarily followeth, that sometimes it is likely to vndergoe some iniurie. Yet such is the watch-

*tempore iam fere transacto, non exquisitissime annorum possum dicere numerum; nec verbum unum in lege illius esse immutatum, sed centies unusquisq; Iudeorum moritur, quam legi Mosica derogabit.*

*touching the Church.*

watchfull prouidence of God ouer this his Booke, as still it hath been preserued to the Churches assured comfort, magre euery Epimanique Tyrant and Heretique.

The Minister out of this Booke, is to take knowledge of Gods Will for workes of holynesse and righteoufnesse; and afterwardes deliuer the same vnto the people, specially euery such day, as *Saint Iohn* calleth the *Lords day*. But because no Minister (since the Canonick writers, that is, since the Prophets and Apostles) hath attayned to perfect knowledge in the former sayd two Tongues; as also, for that in euery Minister is some remnant of naturall dulnesse of heart (as was in the \* *Emautes* for vnderstanding all that is written) it so comes to passe (for we but see in part, and prophetic in part) that many times (and in many thinges, we sinne all) the Minister aberreth from the \* Canon; that is, from the *Word*, which is the rule of Fayth. And as one Minister, so euery Minister, whereby it comes to passe, that no one vniuersall consent, could euer be had, for somuch as the *Translation* thereof. The *Septuagint*, went farre from the *Hebrew*; as it seemeth of purpose, to collogue with the *Grecian*-heathen in somethings; specially in computation of Ages. The *Greeke* and *Latine* Christians (as may appeare by the Fathers) sent about multitudes of *Translations*, to the offence of many. Of late time, the *Popes* of *Rome* haue set foote into the worke. *Sixtus* the Fift, he mendes and marres as he could. *Clement* the eight, he doth more. Yet when all comes to all, the Councell of *Trident* concludes, that the corrupt vulgar shall onely bide authentike in Schooles and Pulpits. Notwithstanding their great *Arias Montanus* prouoketh to the *Hebrew* and *Greeke* (alleadging *Ierome* & *Augustine* for likeminded) saying of the *Latine*, that it is filthily corrupted (*Latina sacrorum Biblicorum*

*Inter-*

\* *Luke. 24. 35.*

\* Of the word Canon, the Scriptures be called Canonickall, that is, Regular,

*Aug. de doct. Chr. & in Ep. 19. ad Hieronym. Hieromy. ad Sun. & c*

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*Interpretatio facili corruptitur*) and so he boldly testifieth in an Epistle to the *Interlinear Bible*, printed at the charges of the K. of *Spain*: the very best worke that euer he atchiued, with gold of the *Indies*.

If any one denie Subscription, because in his iudgement, it is not all one with the Originall (for our Church presseth no Subscription absolute, as to euery particular; for she beleueth and teacheth, that the best Church that euer was, is, or shalbe; hath, doth, and shall erre;) then hearken what absurdities follow.

1. Such a one, so intendeth a perfection and absolute puritie in mans labours heere; and so becommeth plainly, an hereticall Puritane.

2. Then such a one condemnes, or at least calleth into question the credite of Christ and his Apostles, in the vse of the *Septuagint*; who otherwise (specially to the *Iewes*) could haue followed the *Hebrew* straightly, & not any Translation. \* *Melanchton* in his Preface to the *Septuagint*; commendes it to the Church, by reason the Apostle *Paul* quotes diuers Scriptures directly from it. And vpon this ground (among others) \* *Franc. Iohnson* (being aduised by one that talked with him thereabouts in the *Church* at *London*) did presse the vse of our singing Psalmes (neglected before of his people for *Apo-crypha*;) wherevpon his Congregation publikely in their meetinges vsed them, till they could haue them translated into verse, by some of their Teachers: Which of some of them after was attempted; but with what barbarous successe, I am not ignoraunt. *M. Tho. Settle* in *Norffolke*, can with me witnesse this, so well as some resident now in *London*.

3. Then also followeth, that no Subscription at all is to be made, to any thing which the wisest and godlyest can doe in that kinde; seeing a plea may be had against

\* *Melanct.* in his preface to the 70 printed at *Basil*.

Anno. 1545.

\* Present Pastor of the Seperation, whose Vicar is *Henry Ainsworth*.



against all, as saouring of mans weakenesse, in this life vnseperable. And then the next turne will be, to turne (not so good as Turke, but) plaine Atheist.

4. Then will follow, that neither such an excepter against such Subscription, can presse his people to receaue for trueth, any his Prayers, sermons, or prescription of Orders; seeing he also is a man, and subiect to errour so well as others.

5. Then will follow, that neuer we can haue assurance of Fayth: till either God speake thereof vnto vs audibly from Heauen; or stirre vp some miraculous Ministers, that may draw vs a new Bible in our owne Language. For if they should draw it into another language, then we are as farre off as we were. All these be inevitable Consequentes, and frutes good inough be-seeming rending Wolues, clad in Sheepes skinnes: vnder a pretext of synceritie, labouring to bring in a farre more palpable darknesse, then euer the *Romanist* did, in his intricate Latine seruice.

¶ For the Sacramentes peculiar vnto the New testament (as for \* *Imposition of handes*, it hath in common with the *Old*. And let it be thought off as it shall, sure I am, that the base esteeme of it, doth cause the Ministers to be the more basely esteemed) the sayd Sacraments be two; *Baptisme*, and the *Lordes Supper*. *Baptisme* commeth in place of *Circumcision*; and both of them the *Seale of that Righteousnesse which is by Fayth*; and therefore the second as communicable to Infants, as the first: and through the mercie of our Lord, to old & young, farre more easie. The *Lordes Supper* commeth in roome of the *Pas-ouer*, and exhibiteth accordingly, Christ Iesus crucified, for feeding of our soules. As the Fathers vnder the Law were made partakers of him, by Fayth; so are wee. As herein they were led thereto by *Externall signes*; so are

Heb. 6. 2.

G.

wee.

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we. And as we read not of any one amongst them (no not in the Idolatrous times) that euer dreamed of eating the *Promised seed* corporally; so, it should be a Christians shame, to seeke vnion with Christ in such a Caniball manner, farre dissenting from the nature of Fayth. Such a fleshly eating, if euer it had been fitting, had rather been adapted to their times, wherein (as Children) they were informed by most palpable rudiments; we being called much rather, to worship God in Spirit and spiritually. And so the *Old* and *New Testament* doe (as Mother and Daughter) kisse each other. Let Schismatiques be ashamed, to put them asunder.

¶ *Touching the Number, let the Learned take these testimonies.*

Augustin.

August. Ep. 108. ] *Sacramentis numero paucissimis, obseruatione facillimis significatione prestantiss. societatem noui populi (Christus) colligauit.*

Rupert.

Rupert. l. 3. de Sapientia, c. 1. ] *Sunt duo Sacramenta maxima, Baptisma scilicet & viuifica corporis & sanguinis eius Mensa.*

Beda.

Beda in c. 19. Iohn. & ex Augustino ] *Aperuit latius, ut illic quodammodo osium vite panderetur, unde sacramenta ecclesie manauerunt.*

Bessarion.

Cardinal. Bess. de sac. eucharist. ] *Hec duo Sacramenta in Euangelio manifeste tradita legimus.* The like hath Alexander ab Ales, part. 4. quest. 8. artic. 2. and he auerres it, *Ex fluxione sanguinis & aque.* And from 1. Ioh. 5. *Tres perbibent, &c.*

Al. ab Ales.

¶ *Touching Baptisme, we haue little controuersie, therefore this.*

Nazianzen.

Naz. orat. 3. in sanctum lauacrum. ] *Omni aetati Baptisma conuenit.*

Chry. conj.

Chrysostomo. - coniunct. in Math. 4. hom. 5. ] *Constat in nobis quinque baptismata esse; unum in verbo — Secundum in Aqua — Tertium autem in spiritu — Quartum in igne — Quintum in Morte — Dominus, postquam baptizatus est in verbo, factus est sub lege. A Iohanne autem in Aqua a Patre vero in Spiritu: tunc a spiritu ducitur in desertum, ut baptizetur in igne tentationis. postmodum baptizandus in Morte. A certaine Romish-priest in the Gatehouse, wagering some Gold with mee, that moe Baptismes then three, would not be found in any Father or auuncient Writer; I did shew him these Fiue, out of the sayd Booke, being lent vnto vs of the Keeper M. Okey. But Gold or Siluer I could get none*

## touching the Church.

none of the Priest.

Cyp. l. 4. Ep. 7. disputat. Baptismum valere, siue Aqua perfundantur, siue toti immergantur qui baptizantur.

Idem de ablutione ped.] Baptismum repeti, Ecclesiastica prohibent regule.

Chrys. in heb. 6.] Qui secundo seipsum baptizat, secundo Christum crucifigit.

Gesib. altercat. cap. 1.] Quid de salute eorum coniectare possumus, qui vel ante octauum diem mortui sunt, vel in deserto intra 40. annos nati, mortui sunt? Credendum est quod sola fide saluati sunt; siue propria, qui credere potuerunt; siue aliena, qui credere non potuerunt.

## ¶ Touching the Lords Supper.

August. in Ioh. tract. 59.] Cum ceteri Apostoli manducarent panem Dominum, Judas panem domini, non panem dominum comedebat.

Nysl. de perf. Christiani forma.] Escam autem & spirituales potum Dominum appellans Diuus Apostolus nos commonefacit, ut naturam humanam non simplicem, sed ex mente sensuq. compositam, cogitemus; cuius quidem utriq. parti sit proprius cibus; solida n. esca corpus nutritur, spirituali alimento valetudo animi conseruatur.

Cyr. in Ioh. l. 6. c. 14.] Hinc animaduertendum, quod etsi corporis sui presentiam hinc subduxeris, Maiestate tamen Diuinitatis adest.

Gelas. contra Eut. de duab. naturis.] Certè, Sacramenta que sumimus, corporis & sanguinis Christi, diuina res est: propter quod & per eadem diuina efficiuntur consortes nature. Et tamen non desinit substantia vel natura panis & vini. Et certè, imago & similitudo corporis & sanguinis Christi, in actione mysteriorum celebrantur.

Rup. in Ioh. l. 7. c. 7.] Panis iste visibilis cum inuisibili filio Dei vnum factus est, Nam filius dei (Deus & Homo) habet in se virtutem effectiuam, qua sibi vniat panem istum visibilem.

Barnard. ser. de cœnado.) Speciem panis aliquando rodit Sorer parmissimus, Christianus recipit pessimus: virtutem Gratiæ spiritualis, non nisi predestinatus recipit.

Gesib. altercat. c. 1.) Sacramentum est exterius elementum, Res vero Sacramenti, Gratia interior, que inuisibiliter percipitur, & inuisibiliter operatur.

Haymo in Apoc. l. 1. c. 1.) Sacramentum mysterium est, ubi aliud videtur & aliud intelligitur. Sicut (verbi gratia) in Christi corpore, ubi cum videatur panis vera est caro. Unde ipsi sacerdotes dicunt: Sacramenta que sumpsimus, Domine proficiant nobis ad salutem corporis & Animæ.

Martialis Cephas (sayd to be an Apostle, and of Benjamin) in Ep ad

Cyprian.

Chrysostom.

Giselbert.

Augustin.

Nyslon.

Cyrril

Gelasius.

Rupert.

Barnard.

Gesib. bert.

Haymo.

Martial.



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Burdegaleses, cap. 3.] *Sacerdotes vitam vobis tribuunt in Calice & vino pane* — Cap. 4.] *Nolite autem unum & idem putare istam humanam & diuinam escam que nobis visibilis est, sed tamen in fide perfecta, tota celestis. Per unam, enim corpus, per alteram Anima viuit.*

Scotus.

Scot. in 4. sent. D. 11 qu. 3.] *Veritas Eucharistie saluari potest, sine ista transubstantiatione* — *Substantia panis cum suis Accidentib. aq. potest eē signum, sicut sola accidentia: Imo, magis, quia substantia panis sub specib. magis est nutrimentum, quam Accidentia: Ergo magis representat corpus Christi in ratione nutrimenti spiritualis.* So that, if the Church of Rome had not concluded *Transubstantiation*, this Schooleman would not haue had one word for it.

Durand.

Durand. in 4. sent. d. 11. artic. 14. *Patet ergo, quod ē temerarium dicere, quod corpus Christi diuina virtute non possit esse in sacramento, nisi per conuersionem panis in ipsum.* But because the Councell of \* Lateran (Vel potius Concilium Latram) did determine otherwise, therefore (as he confesseth in the end of the 15. Article) he must be otherwise minded.

\* Held about  
An. Dom. 1215

Lombard.

*An formalis,  
an substantialis  
vel alterius  
generis, defini-  
re non sufficio.*

Magist. sent. l. 3. dist. 22.] *Totus Christus, non totum Christi, est ubiq.* And this maister of Sentences, disputing, *Qua'is erat conuersio panis & sang.* hee concludes thus: *Definire non sufficio: l. 4. dist. 11. 2.* But had not the maister of Sentences lyued and writ before that Councell, he must haue defined on it (and that as should please Pope Innoent the third) or his Schoole would haue been set on flame with a Fagot.

P. Mirandula.

Picos Mirand. Apolog. quest. 6. from Damalcens wordes, alluding to the Coale in Isa. 6.] *Carbo autem, lignum simplex non est, sed unitum igni: ita & panis communionis non panis simplex est, sed unitus Deitate.* It was well the Pie had not his tongue pulled out.

Io, Wicliffe.

Wicl. vt scribit Widefordus in lib. dedicat. Tho. Cant. Archiep.] *Sicut Johannes fuit figuratiue Helias, & non personaliter: sic panis est figuraliter corpus Christi, & non naturaliter corpus Christi. Et absq. omni ambiguitate, figuratiua est locutio (hoc est corpus meum) sicut illa in verbis Christi, Johannes ipse est Helias.*

CHAP.

CHAP. ix.

*Touching thinges of an indifferent Nature. &c.*

**S**Vch thinges we say to be of an *Indifferent nature*, (speaking ecclesiastically, and to the present purpose) as for the doing, or not doing whereof, we haue no *expresse* word of God in *particular*; onely, by some generall rule, we are led to vse our Christian Reason, for examining whether the doing or vsing such a thing, may stand with Gods glory, & our neighbours good. The Rule was giuen by the Apostle in *1. Cor. 14. 40.* when hauing spoken of Schooles of Christian learning, and hauing set downe some particular Rules of Order, he leaueth the rest vnto Christian discretion, vnder this generall rule; *Let all thinges be done (Εἰς ἑκαστὸν, καὶ κατὰ τὴν ὁρδὴν) decently, and according to order.*

The Generall rule so commaunding *Decorum & Order*, and the particulars thereunto belonging, being not of God in his written-word expresse; it so necessarily followeth, that our owne Christian reason herein must be the Determiner. And the same particulars so concluded we are to say of them (as the Apostle doth) herein; *\* I speake, and not the Lord: expounded afterwards thus: I haue no commandement of the Lord; but I giue mine advice.* And vpon this rule it was, that the Apostle became all vnto all, (Iew and Gentile) for winning some: that is, in thinges of an indifferent nature (neither simply commaunded, nor simply forbidden of the Lord) he applied himselfe; vsing, or not vsing; doing, or not doing the thing, as thereby he might be of the winning hand, in furtheraunce of some good.

And of such nature, be Orders in the Church: As,

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Standing, Kneeling, Lying prostrate, at the time of Prayer: Standing, Sitting, or Kneeling on the receipt of the *Lords Supper*: Sitting or Standing, *Preaching*: Leavened or Vnleavened bread in the *Communion*: This or that houre for *Meeting*: Fornies of Garment at the Church or abroad, &c. touching all which, the Apostle sheweth, that Decency and Order must be obserued; but for the particulars, he hath no particular iniunction from the Lord. But when the Church hath concluded of the particulars, then it shalbe a mighty sinne to oppose (as for the Child to oppose to the Mothers honest aduice, or the Subiect to his Princes lawfull determination) and this falles out, rather in respect of the thinges Use, then Nature. *Dauid* had no particular preceptes from *Moses* or the Lord, for such and such \* *Musical Instruments*, or such & such distributiue classes of Priestes, Singers, &c. Nor had *Salomon* any expresse commaund for making the two Pillers, *Iachin Boaz*. so many Caldrons vnited with the molten Sea, such Knops and Flowers as beautified the Pillers, &c. And yet, hee that should haue been an opposer to these particulars, should haue sinned mightily against the King, and so consequently against God: for the breach of the fift Commandement, is a violation to the whole Decalogue.

Obiection. If the King or Church should inioyne the Minister to weare such Garments as a Diuell weares in a Play, can it lawfully be vndergone, &c? I answere: First, it hath been sayd, that it is no Play, that hath not a *Diuell* and a *Foole*. The Schismaticke found out the Diuell: and knew we the Obiectors name, we could as easily

a mighty  
sinne.

\* which ordinances are called properly in Ezra 3. 10. the Handy worke of *Dauid*, (*Gnal jedei Dauid*) translated of the 70. *Epicheiras*. Of like nature is the Feastiuall day *Purim*. in Hester, 9. inioyned by *Mardecas*. Such also the Feast of Dedication kept of our Saviour in S. Iohn. 10. 22. &c though

instituted 1. Maccab. 4. 59.) by *Iudas Maccabeus*, a Leuite, and an vsurper of *Iudahs* sword. The Brownist calleth shutting vp of shop on such a day, A marke of the Beast in England: and yet himsele on such a day, doth in the Low-countries shut vp shoppe. Who is the Beast then? *Celum, non altum mutant qui trans mare currunt.*



*touching the Church.*

sily finde out the Foole. Secondly) what proportion is there betweene Decencie, and Vndeccencie? Or thinke they it to be a true Church? yea, thinke they that in the Churches Synode (or in the body of the Parliament) that there is a reasonable spirit, that put a case of such absurditie, as no reasonable spirit (though vnchristian) euer yet committed? Had this fellow had no more witte to hide his name, then to couer his shame, ten to one; they of S. Dunstanes would hire him to be the Foole to S. Dunstanes Diuel in the Pageant. If I haue answered a Foole according to his foolishnesse, I haue but followed the precept of Salomon in Prou. 26.

*For a Corollarie, obserue these Writers.*

August. in l. 2. de serm. in monte (collected by Beda on Rom. 14) Sunt quædam facta Media quæ ignoramus quo animo fiant (quia, & bono & malo fieri possunt) de quib. temerarium est iudicare, maxime ut condemnemus.

Augustin.

— And in Ep. 118. c. 2. ad Ianuar. Quod neq; contra fidem, neq; contra bonos mores iniungitur, Indifferenter est habendum, & pro eorum (inter quos vniuitur) societate, seruandum est.

Mar. Bucer. l. 1. de regno Christi, cap. 13. Ecclesijs Christi sua est permit-tenda libertas, quod vnaqueq; cum presinat modum & rationem sacrarum lectionum, interpretationem scripturarum, Catechismi, administrationis sacramentorum, præcum, & Psalmorum: item publicè peccantium repre-hensionis, &c. Quam posset quelibet ecclesia considerare suis populis maxime conduciuram. &c. Exhorting afterwarde, Vt quantum possit, in his reb. obserues Conformitatem. And in script. Angl. pag. 454.) Has etsi (supple cerimonias) etsi seruare & omittere, etiam extra scandalum licet, tamen, si ex proteruitia aut petulantia, quis ordinem publica autoritate Constitutum contemnat, & turbet, non leuiter peccat.

Mar. Bucer,

Caluin. in 1. Cor. 11. 2. Scimus un. cuiq; ecclesie liberum esse positio for-mâ instituire sibi aptam & utilem, quia Dominus Nihil Ceteri prescripserit.

Caluin.

Melan. in Commun. locis.) Cum Ministerium diuinitus ordinatum, debeat esse publicum & externum, opus est aliquib. humanis ordinationibus.

Ph. Melan.

Beza Ep. 24. &c. Res aliqui per se Media, mutant quodammodo natu-ram, cum aliquo legitimo mandato, vel precipiantur, vel prohibentur: quia neq; contra iustum præceptum omitti possunt si precipiantur; neq; contra interdictum fieri, si prohibeantur — Nam etsi conscientias propriè solus Deus ligat, tamen quatenus Ecclesia Ordinis & Decoris, adeoq; ædificationis rationem

Beza.

## A Chronologicall Discourse,

*rationem habens, leges aliquas de rebus Medijs rite condit, eiusmodi leges  
pys omnibus sunt obseruande & eatenus Conscientias ligant, ut nemo sciens  
& prudens rebelandi animo, possit absq; peccato, vel facere quae ita probi-  
bentur: vel omittere quae sic precipiuntur.*

Burges.

And Vpon this ground, M. John Burgesse went (in his answere to our King) when as he sayth: I doe thinke and belecue, touching the gouernment by Byshops, as with vs in England; or by ruling Elders, as in other Churches of God; that neither of them was prescribed by the Apostles of Christ, neither of them is repugnaunt to the word of God, but may well and profitably be vsed, if more fault be not in the persons, then in the callings themselves. Secondly, I doe hold and am perswaded of the Crosse and Surplice, that as our Church vseth them, they be not vnlawfull, &c. And this man standing as he doth, his testimonie (not meddling with the application) is auailable against the factions. \* Of *Fundamentall* poyntes, the league runneth thus: *Hee that is not with vs, is against vs: But of poyntes not fundamentall, thus: Hee that is not against vs, is with vs.* And so, that Rite, Fashion, and Forme that is not fundamentall in Faith, is not against the Church, but with it.

\* Sir Fran. Bacon, in Adu. of lear. b. 2.

### CHAP. x.

#### *Touching the Churches Keyes.*

**T**HE Churches *Keyes*, is a certaine power of shutting the dore of mercie to the impenitent, and of opening the dore of mercie to the soule that is penitent. This power our Sauour promiseth to *S. Peter* in *Math. 16. 19.* And is given to that Apostle and the whole Church in *S. Iohn 20. 21.* when as the Lord breatheth vpon them, saying; *Receive the Holy Ghost, whose sinnes soeuer you remit, they are remitted vnto them; and whose sinnes ye retaine, they are retayned.* Whereby appeareth, that this power is stinted; that is, is not giuen to the Church to be exercised, otherwise then she shall therein be led by the \**Holy Ghost.* The Phrase seemeth to allude vnto *Eliakim* and *Shebna*, Stewards to *Iudahs* king,

\* Quum ipsi remittunt, aut detinent, Spiritus qui habitat in eis, per eos remittet & detinet. Cyril. in Ioh. 20. Iſa. 22.

king, vpon whose shoulders, the Key of *Dauid* was layd, for opening and shutting the treasurie, at and for the Kinges pleasure. All which is expounded in *Reuel. 3.7.* to appertaine in the first place, to Christ our Lord; who is the true *Eliakim* (which soundeth in English) *My God standing up*; or, *My strong God of Resurrection.*

The Rule of proceeding in this businesse, is layde downe in *Mat. 18.* where for finding vp the lost Sheepe, (or sinner) the Lord enioyneth, first, priuate brotherly admonishment (specially in a case priuate;) And not so preuayling, then by communicating the case to one or two moe; which neither preuayling, then to bring it to the Church. And if the Church cannot preuaile for bringing the sinner to repentance, he is thencefoorth while he so continues impenitent, to be held as an heathen person, and as a Puplicane. As a meere heathen man might not enter into the Temple, there to communicate with *Israel*; so neither must this impenitent soule be admitted to the Churches communion in prayer and Sacramentes. But as an heathen might for his cōuersion heare the Prophets preach; so these may pertake in a Sermon seuered from the ordinarie Communion. As a Puplicane likewise he is to be held, that is; not easily to be admitted to our fellowship for eating and drinking, as the *Jewish Church* walked towards the Puplicane; who, in all probabilitie was a \**Jew*, ready (for pleasuring the vncircumcised *Romaines*) to make a diuorce from his breathren, and their lawfull discipline.

By all which it is euident, that vpon an humble confession of his fault, with promise to forsake it, mercy and forgiuenesse was preached vnto him. But contemning finally the Churches motherly admonishment, he was to haue the dore of Mercie shut against him. Which latter censure, the Apostle in *1. Cor. 5.* calleth, *A giuing*

H.

\* 1. The distinction of Puplicanes & sinners, argueth he was not an ordinarie kind of sinner.  
2. *Zacchew* is an Hebrew name, which Gentiles would not beare.  
3. The Puplicane might enter into the Temple, so not the Heathen.  
4. The tearme Puplicane in *Math. 18. 17.* seemeth to be opposite to the Heathen.

vp



## A Chronologicall Discourse,

up to Satan, and we commonly tearme it, Excommuni-  
cation. If the sinner should not onely, not repent, but  
proceed to a *Not louing Christ Iesus*, (which I take to be  
\* the sinne of blasphemy against the Holy Ghost; con-  
sisting, first, of a willing desertion from the Groundes  
of Christian Fayth: Secondly, from fellowship with  
the Church in that Fayth,) there then remayneth to him  
the *Maranatha* (1. Cor. 16. 22.) which is, an absolute de-  
claration of the Lord, comming to quit him with ven-  
geaunce, as a soule despayred of. But as this is a sinner  
(happily extraordinary) and the rule in *Math. 18.* is  
giuen for ordinarie vse: so I will adde the iudgements  
of some Aunients for the Ordinarie,

\*Hebr. 6. 1. 2.  
3. 4. compared  
with ch. 10. 25.  
26. &c.

Origen.

Origen in *Math. 16.* *Petra est omnis, qui imitator est Christi* —  
— *Si autem super unum illum Petrum arbitraris uniuersam Ecclesiam*  
*edificari a Deo, quid dicas de Iacobo & Iohanne filijs tonitruj, vel de*  
*singulis Apostolis?* — *Apud Iohannem enim dans SS. Iesus discipulis*  
*suis per insufflationem, sic dicit, Accipite SS. &c. quasi omnibus talibus*  
*constituisset qualis erat et Petrus.*

Ambrose.

Ambrose in 1. Cor. 5. *Perfides, Episcopus non potest iudicare, Cum*  
*fratre autem in quo vitia haec reperiuntur, non solum sacramenta non*  
*edenda, sed ne communem escam docet, ut erubescat Cum uisatur & se*  
*corrigat.*

Theodoret.

Theodoret. in 1 Cor. 5. *Si non oportet eos communis esse cibi partici-*  
*pes, nec mystici quidem & Diuini.*

Chrys. vpon  
Psal. 50. Non  
oportebat ergo  
clanculum,  
&c.

Chrysostome in English, may helpe to stay some in their precipitate  
zeale against their infirme Brother: His speech runneth thus. It behoo-  
ueth not a man priuily to calumniate his Brother, but as Christ com-  
maunded, to take him apart and correct him. The reprehensions  
that are giuen publicly, doe oftentimes make men impudent.  
And very many sinners, while they perceiue that their sinne may  
be concealed, haue their mindes easily resolved to returne into the  
way. But if once they perceiue their credite to be lost with many,  
not a few, such doe thence-foorth fall into desperation, and tumble  
downe into shamelesnesse. *Sasarrabee.* And indeed, \* *Origen* calleth  
such preposterous dealing with a Brother, the action of an Infamer,  
not of a Corrector.

\*Vpon *Leuit.*  
6. 3.

Aquinas

## touching the Church.

Aquinas vpon 1. Cor. 5. giues this Verſe for a rule towards him that is excommunicate: *Os, orare, vale, communicio, menſa negatur.*

Aquinas,

For Mother *Zion*, ſhee for certaine pollutions did ſuſpend the partie a while (till they were cleaſed) and for *Leaproſie* did put them out of the hoſte for euer, except they were cured. The firſt ſignified ſmaller euils, for which the Paſtor in holy diſcretion is to barre them ſome things for a ſeaſon. The other ſignified deeper ſinne, as *Contumacie*; for which the ſinner was further to be ſecluded. Hereupon it is, that *Nyſſenus* hath this, *Vetus eſt hæc Eccleſia regnã, qua cepit a lege & fuit confirmata in Gratia.*

Nyſſ. in Orat.  
de ijs qui no-  
lunt reprehendi,

And ſo the Auncient and new Church, ſtill are at vnitie in the ſubſtaunce of their Ordinaunces. If inferior Preſbyters doe not of themſelues exerciſe this power for *Caſting out*; but haue ioyned with them, the chiefeſt Super-intendentes: this is a good way to preuent ſuch, in playing Popes ouer Gods heritage; and the likelyer courſe alſo of bringing the ſinner to repentance. Maliciouſly fooliſh therefore muſt they bee, that call ſuch ioynt exerciſe of that heauie cenſure, by the name of Antichriſtian. *Virtus vnita, fortior; ſed quis Schismaticoſolidior?*

## CHAP.

H 1.

CHAP. xj.

*Touching Church-leitourgie.*

Heb. i. vlt.

**T**HE Greeke word *Leitourgia* (signifying generally, any publique ministerie or seruice; and so the Angels are called Leitourgizing spirits) it in Ecclesiastique vse, is taken for some *Forme of diuine Service*, prescribed for the Churches publique vse. And this forme contayneth *Prayers, Lectons of Scripture and Psalmes-singing*, framed vnto seuerall occasions. The Auncient mother *Zion*, ouer and besides the Priestes preaching, and the Prophets prophecying, had a set forme for all their Seruice (as appeareth through *Leuiticus* & a peculiar forme of blessing the people, *Nomb. 6. 23. &c.* Euen as *Moses* had his prescribed forme of Prayer, when the sacramentall Arke remooued or rested, *Nomb. 10. 35. 36.* And in after times, their Leitourgie was much enlarged by King *Dauid*, framing thereto right many Psalmes; some Psalmes of *Prayer*, some of *Dedication*, some of *Instruction* some of *Remembrance*, some of *Degrees*, some of *Hallelujah*, &c. And all that was done in the time of their non-age. To the Church of Christ, there is giuen a larger Body of Scripture; out of the which, and sutable to which, the Church is to draw her forme of Leitourgie; collecting such Scriptures for common Lectons, as may be held most fitting such a purpose. And for the sanctification of all, intermixing such kinds of Prayers, as also may be fitted to ordinarie and extraordinarie occasions. If any one man thinke he can doe this well of him selfe, I thinke it can be better done of many, conuening and concluding vpon such a forme of Prayer.

And



*touching the Church.*

And as for our publique Forme of Service (reiected of some in part, for that some part of it hath before been in vse among Papistes; as if God or the Ghospell, or good wordes were therefore to be reiected) it was of the holy Martyr, *Martin Bucer*, of loue he bore vnto it, after due ouersight, turned into Latine, for vse of all that should vnderstand Latine.

Against this Leiturgie, two sortes of Aduersaries insurge. One of them (as the *Brownist*, and the like) doth condemne all set forme of Prayer, saying; that nothing is to be brought into the Church, sauing the Canonickall Scriptures, and the Liuely voyce of Gods graces. Now, by Liuely voyce, they meane *Conceined* preaching, and present *Conceined* prayer. And herevpon it is, that they hold the Lordes Prayer in *Matth. 6.* *Not to be Prayer*, but Doctrine of Prayer. I answer, it is *both* Prayer, and Doctrine of Prayer. Doctrine it is, for that thereby we are *Taught* how to pray: For Doctrine is Teaching. And Prayer it is, when a faythfull soule, breathes it vp vnto God, *Mentally* or *Vicallly* also. That Repetition of wordes vsed before (euen the selfe same wordes) continueth still Prayer, consider it not onely, in the Apostles Prayer inculcate in seuerall Epistles (namely, \* *Grace be with you and peace from God our father, &c.*) but also, in our Sauours practise; who in the time of his agonie, when most effectuell Prayer was to be vsed, is sayd of *S. Matthew* (in chap. 26. 44.) to haue Praied the third time, saying the same wordes; euen the selfe-same wordes which he had vsed twise before. And the reason lieth in this, that Prayer receaueth not his *Forme* from wordes, old or new (for one may Pray without any wordes at all,) but from the Spirit of Christ, aduancing our Spirit to God in Fayth, whether with words, or without. Which caused the Apostle to say in *Rom. 8.* *We know not what to pray*

*Not prayer  
but doctrine  
of prayer*

\* Rom. 1. 7.  
1. Cor. 1. 3.  
2. Cor. 1. 2.

*A Chronologicall Discourse,*

as we ought, but the Spirit it selfe maketh request for vs, with sighes unexpressable. And yet I could round some Separist in the eare, and tell him true of Teacher, and Teached, that haue ordinarily vsed a set forme of Prayer: that I speake nothing of him, who in his Prayer concluded (till by mee he was better informed) thus; *To whom, together with thee and the sanctified Spirit, be all glory. &c.* But let that frantique *Jeronymo* goe by.

The other Aduersarie is at home: who graunting the lawfull & necessarie vse of a *Leisourgie*, doth insurge against somewhat in Ours, as not well fitting his fancie. His obiection ariseth, first, against *Method*: secondly, against *Matter*. For *Method*, take this his maine Obiection. In the beginning of our Seruice, a Confession of sinne is vsed by the Minister, in the name of the Congregation, and that before the Congregation be present. I answer; first, it may be a ranke lye that the Obiecter propoundeth: for, some Congregation may be present Before, though not euery member of the Congregation; no more then some-times at their Conuenticles. Whereat, though their *Tom* and *Sib* be present, yet happily *lynkin* and *Sicly* may be absent. Secondly, our Minister taking his fittest time, doth desire such as be present, (not absent) to ioyne in that Confession with him. Thirdly, if any be absent, that should and might be present, it is their sinne, not the Ministers; much lesse the Bookes: seeing Confession of sinne, is exceeding necessarie in the *Exordium* of our deuotions. And that *Nehemiah* and *Daniel* had well learned, when they begun their Deuotions, with the Confession of their sinnes and the sinnes of the people.

Neh. 1. 5. &c.  
Dan. 9.

For exception against *Matter*, it is fourefold. First, for *Omission*: Secondly, for *Addition*: Thirdly, for *Translation*: Fourthly, for certaine *Capital-letters*.

touching the Church.

1. For *Omission*; as in passing by the Psalmes Titles. I answer; first, it is not repugnant vnto Gods word, that some Scripture be read, and other some omitted in the Common seruice; seeing neither all Scripture is *Then* to be read (witness the seuerall *Leitourgies* of their owne drawing) nor is our Minister debarred to handle any Scripture. Secondly, the *Lections* in a *Leitourgie*, require the playnest scriptures; because (generally) for the vse of the common people. But that the Psalmes-titles be not a plaine Scripture, will appeare thus: The Hebrew word *Lamo naséach*, is turned, *To him that excelleth*. Yet according to the Septuagint, who should best vnderstand it, it is turned by that, which (as in auncient Latine translations) valueth *Vnto*, or, *Vpon the end*. By *Targum*, and some other Latines otherwise. Hereupon Frier *Felix* vnto Pope *Leo* the tenth, is bold to say; *An nullo Auctore hætenus recte expositam inueni; nam hæc dictio manasséach, participium est verbj nizeach* (I change not his forme of spelling) *quod quidem verbum, cum a nomine nessach descendat, vel è conuerso, diuersas habet significationes*. The *Rabbines* of the *Iewes*, who should best vnderstand it, being at no vnitie in this poynt amongst themselues (nor *Greeke Church*, nor *Latine Church*; nor others, daring to determine of it peremptorily, as becometh in cases of *Fayth*) what fauinness is it not, in this poynt to taxe our Church, when the Taxers themselues can (at best) but guesse how the Title may be translated? Againe, we haue in some Translation, *To him that excelleth* on *Neginóth*, or on *Nechilóth*. Who can assuredly determine, whether these were Instruments, or Tunes, or what? If the Minister will preach vpon it, he may: But to be ioyned with ordinarie *Lections*, I see no necessitie, howsoeuer it may be lawfull.

Frater Felix  
in sua trans.  
Psa. ex hæbreo  
in Psa. 4.

2. For



*A Chronologicall Discourse,*

2. For *Addition*, there be in the 14. Psalm, three Verses more in our Common-service Booke, then be in the *Hebrew*; namely, the 5. 6. and 7. verses, the whole so, being devided into eleaven verses. I ingeniously confesse, that once I conceived, how that Exception of *Addition*, had risen against the three last Verses, as it lieth in our ordinarie Bibles, where the whole (besides the Title) be but seauen. But now it is cleare, that they meane the three Verses inserted into the Psalm, immediatly vpon the fourth, beginning thus: *Their throte is an open sepulchre. &c.* Hereto I answer: It is not repugnant to Gods word, that these Verses be there read in our Common service; once, for that the same Verses are Scripture, & so alleadged by *S. Paul* in *Rom. 3.* Secondly, for that they be inserted, where for the argument, they be as fitting, as they were in the other place for the Apostles purpose.

3. As for *Traslation*, they excerpe sundry places. Two principall be fetcht from the 105. & 106. Psalmes. From the 105. 18. this, *Uelô marû ath debârau*, word for word thus; *And they bittered not his word*; or, *They bittered not at his word*. Now, as it is questionable, who be *They* there spoken of (whether the Commissioners or the People;) so the phrase, *bittering not his word* (as not prouoking the word) or, *bittering not at his word* (as being not prouoked by his word) is so doubtfull a phrase, as no temperate spirit (specially, of no greater gifts then the Obiectors) will easily dare to oppose in this poynt (or the like) to the body of an whole Church.

In Psalm. 106. 30. we read, *Phyneas stood up & prayed*. They say, it should be turned, *Hee executed judgement*. I answer, the originall word is, *Pala'*, which the Iewes *Targum* (as *Papm* noteth) doth turne, *Hee prayed*. And, *Hith-pallel*, in 2. Chro. 30. 18. is properly turned, *Hezekiah prayed*. In Psalm. 5. 2. Vnto thee (*ath-pallal*) I will pray.

So

Vbi autem  
addita est Ne-  
gatiua parti-  
cula, vix duos  
codices potu-  
imus reperire.  
Aug. in hunc  
locum.

*Phyneas  
stood up and  
prayed.*

*touching the Church.*

So Psal. 32. 6. and Substantiue, it is very often vsed in the Psalmes, for \* *Prayer*. The *Septuagint*, whom the common *Latine* (in *Austens* times) did follow, is *Exilafaro*, whereof commeth *Hilasterion*, turned Propitiatory. Now, seeing Placation and Propitiation is properly by Oblation and Prayer, the *Septuagint* must needs also, so well as the old *Latine*, intend with vs *Prayer*; rather then, Execution of Iudgement. Nor could his executing iudgement, haue found rest with the Lord, otherwise then the same were sanctified with Prayer; specially, he being a Priest vnto God, and deuoted to Prayer. By this little taste, iudge of our Aduersaries learning and discretion, though I (of many) be most vnfitted to propound it.

4. Touching their exception at Capitall letters (an exception now very vulgare) the case standes thus: There be in the Common-seruice Booke, certaine great Letters, within whose Circumference, the Grauer of these Letters, hath sometimes put certaine Pictures, resembling *Triston*, *Hercules*, &c. For which, diuers doe charge the Booke, for an vpholder of Idolatrie. I answer, it is nothing to the Matter; because not of the Bookes matter: Nor is the Matter a pinne the worse, though the Manner of conuaying it, be not so sutable as may be. If there be a fault in the Fashion, blame the Taylor, not the Wearer. These Spirites by like proportion, may rayle vpon euery Bible, as an vpholder of Corruption: Why? for that euery Printer wilbe found to haue fayled in something; as in mistaking a Letter, displacing a Poynt &c.

Secondly, if they so stumble at the Pictures of persons that haue been idolatrized, why not also at the Picture of a Rose, which some Mahumetistes venerate, as sprong of the blood of the most lasciuious Goddesse

I.

(that

\* Tephillah.  
tephilloth.

Gerards herb.  
in cap. Ros.

*A Chronologicall Discourse,*

*Ref. 1. 1. 2.*  
that the *Gentiles* euer had) namely, *Venus*: others of them, for that it had (as they say) the originall from the sweat (sweete sweat) of their Prophet *Mahomet* (a sweete sweatie Prophet) vpon which superstitious conceites, the Rose may not (forsooth) fall to the ground. And why with as good reason doe they not reiect the two Capitall letters T and X: the first, hauing been idolatrized as the *Crosse of Christ*: & the other, as the *Crosse of S. Andrew*? Or, why contend they not about the Capitall I, which being the fashion of a Pillar; vnder which forme, it is sayd (of *Clement Alexandrine*) the *Gentiles* did worship God? they might also entitle it, a Monument of Idolatrie. The Apostle forbids men to contend about Wordes; and these hold it a vertue, to make warre about Letters: yea, about the very Ornament of Letters. I perceiue that they will play small play, ere they sit out for wranglers.

Though it be not alwayes of *Absolute* necessitie, that there be a Leiturgie, yet *respectuely*, times may bring with them a deepe necessitie thereof. And if any times, then these times: for if no forme be concluded of, but euery one left to his owne discretion herein (as the Apostles iustly were, they being filled with spirit of Discretion) not one Congregation wilbe like another. But as among the *Romanistes*, the multiplictie of Monckerie begot multiplictie of Differences; euery one affecting so his owne Order, as therewithall grew a contempt of the other: so, this Church would so affect this Forme, and that Church that Forme; and a third, a third forme, &c. as therewithall would arise such prayfinges, disprayfinges, likinges, dislikinges, as no one Paroch would be at quiet with another; nor any possible vnitie among the Teachers. Let it remaine then for Orthodoxall, not onely, that such a Leiturgie is lawfull, but also

Clem. in 1. 2.  
strom.



also for begetting and continuing vnitie, that such an vniforme Leiturgie is very expedient and needfull. With the Apostle to the *Corinths* (he there handling also matters of Order in the Church) Let us conclude: If any man lust to be contentious, we haue no such custome, nor the Churches of God.

1. Cor. II. 16.

CHAP. xij.

*Touching the Beginning of the Christian Church. &c.*

**W**Hen the fulnesse of time was come, God sent his Sonne made of a Woman; who being aged about 30. yeares (the age whereat the *Kohens* began to waite at the Altar) did then publicly fall a preaching and of gathering Disciples vnto him. About three yeares & a halfe after, he suffered, and was buried. The third day after, he arose, and for fourtie dayes after he appeared to his Disciples, specially to eleuen of them, who are called Apostles. Then he ascended vp into Heauen; and ten dayes after (the Apostles then being conuened in an house in *Ierusalem*) he rained downe Guiftes vpon his Disciples, by the which they were not onely fitted to Teach and Go-uerne the Church, but also, furnished with all Language and power of *Myrac'es*.

*3. y. 1. 8. & 2.*

They so furnished, doe take to themselues Assistants, called Euangelistes or Prophets: and the Church of *Ierusalem* being shaken asunder, they to *Samaria*, and so to the uttermost partes of the earth, as they were of Christ.

A. 1. 8.

*Peter preached in Pontus, Galatia, Cappadocia, Bithinia. Andreu to Scythians,*

*Sogdians, Sacians, &c. James in Ierusalem. John (brother of James) in Asia. Philip in Phrygia. Bart'emeu to the Indians, Thomas to Parthians, Medes, Persians, &c. Mathevv to the Iewes. Simon Zelotes to Mauritonia & Aphrick the lesse. Iudas Thaddens to Edefians, and Mesopotamians. Matthis to Ethiopians. Paul to Illiricum, Italy, and Spaine. Marke in Alexandria. Luke to Antioch. As for the 70. Disciples, they preached to many other places in the world. All this is affirmed of Dorotheus.*

*A Chronologicall Discourse,*

foretold and commaunded, immediatly before his Ascension. And as they were before commaunded, to cry that (as vpon the house-top) which he had told them as in the care; so, they repaire vnto the most publique and populous Cities, which were Head-townes to the Countrie adiacent. So they preached in *Ephesus, Corinth, Colossus, Philippi, Thessalonica, Rome, &c.* that so the Christian sayth, might not onely beat the Diuel at first hand, out of his principall fortes, but also, from these Head-townes the Law might goe out to their Pagies or Villagies: which Pagies receiued the Gospell at second hand, and so subiected themselues to the Church in their Citie. And because many Pagies were long ere they came to the Fayth, being much remote from the holy meanes in the Citie, they came to be called *Paganes* in an ill sense (as Infidels) whereas before, it was but the tearme that belonged to the inhabitants of these Pagies, or Country places.

Heere I could note (and it is worthy the noting) that the Countrie Christians, howsoeuer meeting in some Countrie house, might be tearmed a Church, as before; yet they made not an established Church. The Church, for plenarie power of doctrine and gouernement, was stablished in the Citie; that City-church exercising her iurisdiction ouer Country assemblies, came to be called the *Metropolitane* Church, and the like. Ecclesiastique Histories make this poynt plaine: and easily from the Apostles Actes and Epistles, the thing may be collected. The Bishop of *Browis* must needs in this, ioyne with mee, seeing his Established Church at *Amsterdam* in *Netherland*, exerciseth authoritie ouer some assemblies in *England* and elsewhere; which is a Bishoppricke of more length, by many hundred myles, then any Bishop in *Englana* hath: besides that, betweene him

him and some of his Sheepes dwelling plots, there is a large Sea, if not Seas, by the which he is not like to ride, somuch as once in a yeare through the Suburbes of his Church, for keeping Visitations. But what doe I following that squeaking Lapwinge?

As the Apostles were appoynted to take possession for Christ, from one corner of the earth to another (and to the *Romaine*: he testifieth, that their sound then, was gone through the earth; as *Dania* also foretold in the 19 Psalme, though in amysterie,) so, that blessed glad tidings was brought into *Britaine*; and our predecessors (then barbarous, rude, naked and \* painted with Woad) were, amongst others of *Japhets* seede, allured by the sweetnesse of the Gospell, to come into *Shems* Tent, and to worship one and the same true God, the Father of Christ Iesus.

That some of the Apostles, or their Euangelistes, or both, came hither, it must necessarily follow: first, for that their commission stretched so faire, & they were set on worke by him, that would carry them to the end of their Commisſiō. Secondly, the worke wrought, proues it; for otherwise, Barbarians could not be Christians. Thirdly, Ecclesiastique Historics do record, that we (of any Iland) were in the *first* place, for receiuing the Fayth. Whether *Ioseph* of *Arimathea*, or some other came with the Colonie, it is euident that they came hither: at the place then called \* *Welles*, they are said to settle: from whence by degrees, the Christian fayth flowed through the Land. And this (by writing) should begin about the yeare of our Lord \* 63. Afterwardes, by grieuous persecutions, the Church heere, sowell as in other places, be-

*Grec. offect.* he affirmeth that *Paul* came into Brittain; vpon his coming out of his first captiuitie in *Rome*. \* *Centur.* l. 2. c. 2. alleading our *Gildas* & *Pale.* It *Paul* came, it must be about that time: for he was deliuered out of the Lyons mouth (2. Tim. 4. 17.) *Anno.* 60. being the 27. yeare after Christes death. And *Pauls* death at *Rome* is cast to the yeare of our Lord 69.

Rom. 10. 10.  
Psalm 19. & c.

\* So *Caſar* in his *Coment*, and *Martial*. in epigr.

*Origen contra Celſ.* *Immortalis* *universam naturam* *verbum* *peruenit*, &c.

*nec humanum Genus aliquod licet spectari, quid non huius suscepit disciplinam.*

\* *Chernitius* (in *Exam. Contrid.*) ex *Sabellico*.

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*A Chronologicall Discourse,*

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*Pagan*

*City Church*

*Metropolis*

touching the Church.

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\* *Polyd. J. erig. l. 2. hist. Angl.* As for *Theodoret* (de curand.

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gan to be darkned: For, 300. yeares after Christes Ascension, the infidelious Kinges of the earth did warre against him that ridde vpon the White Horse (as *S. Iohn* foresaw in *Reuel.*) which brought vpon the wicked world fearefull iudgementes, as were foretold in the first of the *Revelation*.

In the necke of these grieuous Persecutions, the Lord called *Constantine* the Great vnto the fayth; wherevpon the Christians had a long time of Iubile and blessed reioycing. But marke what accompanieth Peace & Prosperitie. People grew by little and litte to sleepe in securitie. The Diuell (neuer idle, though neuer well occupied) sowes Tares and all manner of Corruption throughout the Lordes possession; that such spirituall Physitions as should after be rayfed vp, should sooner purge out the heart and intrailles of the Church, then cleare her body of all the euill. *S. Paul* saw this mysterie of iniquitie a working in his time, and Plainely foretold that the last times should be *Kairoj chalepoi*, mysticall Dogdayes, iniurious seasons. Nor can any great amendment be obserued in *S. Iohns* *Reuelation*, but by the Rider on the White horse, who in the last times makes his returne, fighting with the beastly Aduersarie (*Reuel. 19.*) conquering, and so triumphing. Wherevpon followeth, the Iobilique *hallelulah*. The poynt is plaine, but the particulars belonging thereto, are beyond my reach. All that I can doe in this, is, to fall downe before his foote stoole, and reuerence.

1. Thess. 2.  
2. Tim. 3.1.

CHAP



CHAP. xiiij.

Touching CHRIST IESVS, the  
Churches diuine head.



CHRIST IESVS (vnder that tearme,  
The seed of the Woman, Gen. 3. 15. and so  
expounded of S. Paul. Gal. 4. 4.) being  
promised to Adam for the recovery of  
his fall, before any other man was; is  
therefore of the Apostle called *Ho Escha-*  
*tos Adam*, the latter Adam; that is, the Second Adam;  
as *Eschatos* is opposed to *Protos*, latter, or last to first.  
And because it should be knowne that the Second  
Adam (howsoeuer from heauen, in respect of his diuine  
Nature, or rather Diuinitie) should be true man, as the  
first man was (euen in our ioynt Natures of body and  
soule) the Euangelist Luke draweth downe his Petigree  
from the first Adam, by Seth, Enosh, &c. to the very  
Virgin, on whom he was conceiued by the Holy  
Ghostes ouershadowing, and of whom (she being of  
the seed of Abraham and Dauid, as S. Mathew teacheth,)  
he was borne according to the flesh. In which respect  
also (against the heart of Anabaptists) the Author to the  
Hebrewes sayth; It is euident, that our Lord sprong out of  
Iudab.

Luke. 3.  
Math. I.

Heb. 7. 14.

But that he was not onely man (as the Iewes thought,  
and our homebred Arrians haue taught) but that he  
was as verily God in the first place, as very Man in the  
second place (not onely for Office, but for the very truth  
of Nature) that in Philip. 2. 5. &c. plainly euinceth: Let  
(sayth the Apostle) the same minde be in you, that was euen  
in Christ Iesus: who \* existing in the forme of God, held is no  
robberie

\* Huparchon.

*A Chronologicall Discourse,*

\* Ekénose,

Mich. 5. 2.  
Iohn. 1. 1. 2.

robberie to be equall with God; but \* voyded himselfe (as laying aside the glorious appearance of the Godhead) *assuming the forme of a servant made in the likenes of men, and was found in shape as a man.* In respect of his Humanitie, he is the *Melchisedek*, that is without Father: and in respect of this his Godhead, he is that Hy-priest that is without Mother. And in regard of his communicating so with God and man, he is a fitted Mediator betweene God and man, reconciling so in himselfe God with man; comming downe by our Humanitie (as by *Jakobs Ladder*) vnto vs; and by the same steppes returning backe vnto the Eternall: who in this assuming nature, had his Being from everlasti<sup>ng</sup>; and not onely from the Beginning, as in the beginning all things were made by him, and without him nothing made, that was made. And were it not, that his humiliation was as low, as mans pride ascended hie, his embasement could be no sufficient plaister for our soare: but our pride was such, as of meere men (in our fore-parents) we would become Gods: therefore, one that was verily God, must stoope downe to become verily Man. And whereas the body of our sinne, was (as it may be spoken of a creature) infinite, and therefore should (vnpayd for) haue been subiect to an endlesse curse, euen to the tormentes of Hell for ever; hee being God, infinite and eternall, induring the curse of the Crosse, did so by plaine merite, in a trice swallow vp the torment that otherwise was due vnto vs. Nor could any but he that is very God, make our Nature sufficient to such an vnder-bearing; nor any one, but he that should also with vs be very man, giue in a proportionable sacrifice, for the sinne of man. to the answering of Gods iustice: This to the *Iewes* was a stumbling blocke, & to the *Gentiles* foolishnes; but to the true Christian, it is the power of God vnto saluation.

His

touching CHRIST.

His names teach all this. In respect of his *Humanitie*, (for with that is visible I begin) he is vnto *Adam* called (in valuation) *The Womans seed*. To *Abram* His seed, restrayning the Virgin that should bring forth this Seed, to his line. And because that *Abrahams* seed in his graund-child *Jaakob*, was deuided into twelue Tribes, or chief-families, *Iudah* is plainly told that the promised Seed should arise frō his line (and this, vnder the tearme *Shiloh*) which afterwarde was renewed vnto *Dauid*, on whose line he should precisely be. But not so promised to *Salomon*, because he was not to come of him, but of his brother *Nathan*; *Salomons* seed ending in \* *Iechoniah* that went to *Babel*, and there died seedlesse. Whereupon the Lord taketh the Signet from him, and puts it vpon the finger of *Zerubbabel* (of *Nathans* line) who fanned *Babel*, and brought out from thence to *Ierusalem*, the Churches first returne of people, who had there for 70. yeares been captiued. To the Prophets, the same Promise was renewed, in all the formes aforesayd, euen till such time as he was made of a Woman, that blessed Virgin *Mary*, betrothed vnto *Ioseph*; but not carnally knowen vnto Ioseph.

In respect of his *Diuinitie*, he is of *Moses* not onely called *Elohim* (a Nowne plurall, giuen to Father, Sonne, and Holy Ghost) but also *Jehonah Elohim* (turned Lord-god) because euery of them is *Jehonah*, that is, *The Being of Beings*. And as euery thing hath the being from him, he is called of *Isaiah*, \* *Euerlasting father*.

And in respect of *God-head* and *Man-hood*, vnited in one for effecting our Saluation, he is of *Isaiah* called *Gnim-manu-el*, that is, *With vs the strong-God*; or, The mighty God in our Nature: for that the God-head (as the Apostle speaketh) did dwell in him *somaticôs*, bodily, essentially. Vnder *Isaac* the onely sonne of his Father,

K.

that

\* Ier. 23. 30.  
Haggai. 2. 24.

Zerubbabel  
figifieth, The  
fanner of Ba-  
bel. Of Zarah  
& Babel; and  
Babel of Ba-  
lal.

\* Isa 9 6.



*A Chronological Discourse,*

\*Clem. Alexan.  
pedago. l. i. c. 5.  
Beda in Genes.  
22. Aquinas in  
Heb. 11. lect. 4.

\*Theodoret. in  
qu. Leuit. &  
simil. dialogo. 3.  
Iscchius in lib.  
5. sup. Leuit. 16.

\*Dan. 9. 26.

\*Beda. in Act.  
20. Non dubitat  
sanguinem Dei  
dicere propter  
unionem perso-  
nae in duabus  
naturis eiusdem  
Iesu Christi.

Sybilla in  
etat. 6.  
Nomen Iesus  
habet 4. vocales,  
& duas non.

that died not, is *\*tyed* foorth the God-head: and vnder the Ramme that died, the humaine Nature, that was to the Altar of the Crosse affixed. And this the Author to the Hebrewes intimateth, when (hauing spoken of this Storie) he sayth of his Father, *From which death he receiued him (kaj en parabolé)* euen in a parable; that is, in such a sort, as a parable intendeth. These two Natures also, were vnder the Law figured by the two *\*Goates* presented onely in the Sabbaticall moneth, what time the Hy-priest might onely and alone enter into the *Sanctum Sanctorum*: the Scape-goate poynting foorth his God-head, impasible; and the Lot-goat (with *Jonah*) the Humaine nature, which was to die for *Our* sinnes, *\*Vee in* 16 not for him selfe. So he was the *Messiah* that is, the *Christ*; that is, the *Annoynted-one* of God; and *Iesus* the Sauour, being annoynted of the Father, for our saluation. Yet must be obserued, that something may be sayd of the Godhead, that otherwise is proper to the Manhood; as that in *Act. \* 20.* (*Feed the Church of God, which he hath purchased with his owne blood*) not that God simply considered, hath any blood, or can suffer; but that God the Sonne shedde blood, in respect of the Manhood assumed, and with the Godhead vnited. And hereof it is, that the *Syriake* in that place, doth read, *The Church of Christ*, not of God. So, that may be spoken of the Manhood, that is proper to the Godhead: euen as sometimes we attribute that to our body, which is proper to the soule (*et è contra*) which falleth out to be true in the *Concreat* (that is, the two Natures considered togeather, to the constituting of one person) which otherwise could not be true in the *Abstract*; that is, in the Nature abstracted from his fellow. This is the *Christ*, yesterday to day, and the same for euer. Of whom Sybilla, long before thus prophecied in her sixt age: *Tunc ad Mortales veniet*

*mor-*

touching CHRIST.

*mortalibus ipsis—in terris similis, Natus patris omnipotentis.—  
Corpore vestitus, vocales quatuor autem—fert, non voralesq;  
duas binum Geniorum. The time of his comming she thus  
telles; Sed postquam Roma Aegyptum reget, imperioq;  
frenabit, cum veniet. &c.*

CHAP. xiiiij.

Touching the Ghospel of Christ.

**T**HE word (*Ghospell* the contract of *Godspell*) is a Godsp. a.  
Saxon word, valuing in our language (the same  
which the Greeke word *Euangel* doth, namely)  
*Glaa-tydinges*. In large sense, wee call all the  
Doctrin (contayned in the Booke of the New Testa-  
ment) by the name of *Ghospell*; because the mayne and  
substaunce of that Booke, is doctrine of Gladtydinges:  
otherwise, who is ignoraunt, that the *Law* is mingled  
with the discourse of the *Ghospell*; not for perfecting  
the *Ghospell* (for it is not of that nature) but for leading  
people to Christ, as *Moses* led the people to *Ioshua*, who  
onely could bring them to the Land of Rest, a type of  
heauens Eternall rest.

Againe, the *Ghospell* is sometimes taken for the Sto-  
rie of Christ, penned by *S. Mathew*, *S. Marke*, *S. Luke*, *S.*  
*Iohn*; whereupon they be called, *The foure Euangelistes*, as  
hauing in a speciall sort dilated vpon Christ, the subiect  
of the Gladtydinges.

But in this dispute, I take it in that striēt essentiall  
sense that *S. Paul* doth, when he sayth to the *Galatians*;  
*The Scripture foreseeing that God would iustifie the Gentiles*  
*through Fayth, preached before, the Ghospell vnto Abraham,*

*Eccle. c. i. Fides Abraham circumcissionem praeueniens, gentium credentium typicè dona prae-  
debat, quae Iudaos dignitate data celitus Gratia, non tempore praeueniant.*

Gal. 3.8.

Giselbert. in  
Alt. Syn. &

## A Chronologicall Discourse,

Act. 3. 16.

(saying) *In thee shall all the Gentiles be blessed*: afterwarde declaring by what meanes, namely by a *Seede* (not seeds) *in which is Christ*. This Ghospell is the same to Adam before, and to vs after; neither is there any other name (then the name Iesus) by which we are to be saued; nor any other meanes, whereby to be vnited with Iesus, then by Fayth. For as *S. Peter* could say, touching the Cripple healed at the gate of the Temple, that *Iesus* (whom ye haue crucified) *His name hath made this man sound*: euen so, I may as truly say, that by Fayth onely in Christ, we are to be saued. Externall discipline may alter with time and place, as all externall workes may, but the Euangell, Ghospell, Gladtydings is still one & the same; that is, *Believe, and liue*: whereas the Law sayth; *Doe, and liue*. And in not doing all the things of the Law, a soule becomes subiect to all the Curses in the Law. By *Doing* then, no flesh can be iustified: but by *Beliefe* in Christ Iesus, any soule may be iustified. The Law therefore but sendes to Christ; and Christ castes none away that comes so vnto him.

*Quod Lex operum minando imperat, hoc Lex Fidei credendo imperat Anselm. in 4. cap. Rom.*

The Law indeed, was written in *Adams* heart, teaching him to *Doe, and liue*: and he might haue done his workes and liued: but conspiring with the Diuell, against the holy rule of the Law; the Law is so against Man, execrating and cursing him; whereby man is enforced to fly from himselfe, to another; and that is to Christ, who (with his armes readie to imbrace vs) cryeth out, *Come vnto mee all you that be weary and laden, and I will ease you.*

Nor doth our wilfull Banckrupt estate, lessen the debt owing to God: for though we be vnable to satisfie the Law, it is iust with him to call for satisfying the Law, and to clap vs vp in Hell, for *Non-satisfaction*. Able we were set out of his handes; the fault therefore

in



in our selues; and therewith let euery mouth be stopped.

But, ô the free-mercic of God! that when we are become wilfully banckrupt, he should provide a meanes; first, for satisfying our debt: secondly, for raising vs vp to greater Glory. The *Satisfaction*, is the *Death of Christ*: and our *Exaltation*, is his *Humiliation*: for, hee became poore, to make many rich. Thus, not our worke, but his worke: not our satisfaction, but his satisfaction: not our merit, but his merit, is cause and sole cause of our true happinesse.

Which is cause, not onely that *Augustine* speaking of *Grace* (as opposite to morall workes) doth say, *Grace is no Grace, except it be gratis*: which speech excludeth all merit of our part, be our workes otherwise neuer so glorious; but also enforceth *Bellarmino* (after all his windings and turnings) to conclude the case of Iustification, thus; *Notwithstanding* (namely, all he had opposed before) *by reason of the vncertainty of our owne Righteousnesse, and the danger of vaine glory* (meaning in a mans owne workes) *the safest of all is, to repose our whole trust, not in our owne workes, but in the onely mercy and goodnesse of God*. So great is this trueth, and therefore must preuaile, notwithstanding their distinction (some workes be *Legall*, some *Euangelicall*) seeing the *Free fauour of God* excludeth all our workes (howsoever tearmed) for iustifying onely Christes merit-workes, for our iustification. *Obuention*: *Fayth* is a worke, & being iustified by *Fayth*, we are so iustified by a worke. *Answer*: It is a worke in vs, but not of vs; for *Fayth* (as the Holy Ghost witnesseth) is the \* *Gift of God*, and so our iustification to saluation, the free gift of God, and not of our selues onely, nor also: For if we will plant our thresholds by his thresholds, *Ezekiel* will proclaime it an abomination.

Aug. in Enchirid. c. 99. Gratia vero nisi gratis sit, gratia non est.

Bellar. de iustif. l. 5. c. 7. propos. 3. Tutissimum timen est, propter incertitudinem propriæ iustitiæ & periculum inanis gloriæ, totam fiduciam, non in operibus, nostris, sed sola dei misericordia & benignitate reponere.

\* philp. i. 29.

## *A Chronologicall Discourse,*

\* Heb. 12. 2.

*Schismatices  
heretici.*

\* Calvin vpon  
1. Cor. 3. 15.  
from hence  
hath an hope  
of the saluatiō  
of Gregorie the  
great, Barnard,  
& others such,  
holding this  
foundation.  
*Chrys. in Hebr.  
c. 6. bom. 9.]*  
*Quod n. Fides  
fundamentum  
sit, cetera verò  
superadificatio-  
nes; a duerte ip-  
sum dicentem,  
1. Cor. 3. Ego  
fundam. posui*

And because Christ doth not onely begin the worke, but also perfect it, the Author to the *Hebrewes* calles him, \* *The Author and finisher of our Fayth*. The premisses considered (and found in the iudgment of a *Romansist*, were he to die the death for his Fayth against the *Turke*, and not to maintaine a sworne opposition against vs) let me put downe the following Positions.

1. First, these *Schismatices* be most hereticall, that by reason our outward forme of Discipline likes them not, do affirme (as some chiefe of them haue in my hearing) that the Church of *England*, neither holdeth nor teacheth, the Ghospell of Christ. And yet the same people holdeth no other Ghospel, then heere they receiued: except they make their Lay-eldership their Ghospel, or some of their outward workes, to giue being to the Ghospel. And then they fall vpon the Rocke of Poperie, which they would seeme to sayle so farre from: establishing not onely a Iustification with God by Fayth onely at first; but after that, a second iustification with God by works also. Nor indeed is it better with them, if themselues will vnderstand themselues: Which easily cannot be done, God hauing put vpon them, the spirit of slumber.

2. Secondly, I doe faythfully belieue, that in the *Romish-church* (since the first plantation of it) there hath been, and still is, a true Christian people, holding the maine \* *Foundation* layd in Christes blood; howsoeuer (sometimes) they build vpon it Hay, Stubble, and the like; euen as in the thronge of the Tares, the Lord had his Wheate, and Children of the Kingdome. And in *Babel* (euen after the Returnes to *Iudah*, by *Zerubbabel*, *Ezra*, and *Nehemiah*) God there had his *Daniel*, and others also with him. God forbid, that their malice against vs reforming the Church, should beget  
in

in vs a deniall of any Grace, which God continues amongst them, notwithstanding their abode in lamentable Confusion. Nor is this trueth of Christianitie, which I beleue to be amongst them, onely an inuisible Grace, (according to secret election) as some Scismatikes make it, but in the profession visible, witnesse not onely many their \* Writings, but also many their Sermons there at home, as these can witnesse, that haue trauailed amongst them; not to speake any thing of such, as *dayy* do offer vp their blood amongst them, in testimony against their false Ghospell.

3. Thirdly, I do verily beleue, that a maine cause, why the Apostle handleth so largely Iustification by Fayth onely, in that Epistle to the *Romans*, was this; for that he foresaw, how that Church would quickly be drawing away from that Pillar, for establishing a iustification of their owne in the roome thereof. That they haue made a foule departure from that Fayth of the Ghospell, and that we in that poynt, haue recovered our standing, let themselues iudge (being vnpossessed of Sophistrie) reading but the first eight Chapters soberly ouer (or but the first foure) accordingly as they be translated in their *Rhemish Testament*. And will they be so bewitched, as to giue more credēce to the writing of any one among them, then to the Apostle *Paul*, enforming their first Christian people? Let them labour to bring their opinion to the Epistle, and not wrest the Epistle to their opinion: holding it true Antiquitie, to be one with the Apostle and that golden Epistle; and not to reiect them, for entertayning a Nouelty, couered with colour of Antiquity. He that teacheth any oather Ghospell, then that which *S. Paul* taught, we are (though he were an Angell from heauen) to hold him accursed, yea, twise accursed; as the same Apostle teacheth. *Galatb. 1.8.9.*

So

\* See Trigs  
true Catho-  
lique in the  
chap. of Iustifi.



## A Chronologicall Discourse,

\* Victor Antio-  
chen. in Marc. 4  
§ Greg. in Ezek.  
l. 2. hom. 16.  
\* Clem. Alex.  
Strom. l. 6.

So much of the Ghospell preached to the Fathers, and exhibited to vs; the manner of Dispensation being diuerse, but the Thing one and the same. \* *In noua Lege vetus inclusa tenetur.* And, § *Vna est veterum ac nouorum patrum fides*, And \* one within 200. yeares after Christ, writes thus; *Unum quidem reuera salutare testamentum, quod a Constitutione mundi ad nos peruenit, per generationes diuersas & tempora, etiamsi Datione existimatum fuerit esse Diuersum. Consequens n. est, esse unam immutabilem Salutis dationem, ab uno Deo, per unum deum, qua multis modis prodest. Propter quam causam, tollitur Maceria, qua dividebat Gracum a Iudar, ad hoc, ut esset populus peculiaris; & sic ambo perueniunt ad unam fidei unitatem; & ex ambobus una est Electio.*

### CHAP. xv.

*Touching Antichrist, and his Opposition.*



**T**HAT the Greeke word *Antichristes*, doth signifie one Opposite to Christ, it is out of all question. But wherein he is to be opposite (in Fayth, or Manners; wholly, or in part: and if in part, then in what part) is a mightie Question. Besides, that there should be such an Aduersarie, is out of all question: but who that Aduersarie (or whether One, or Many) and from whence he should arise, is much in question.

The Fathers take the word, sometimes very largely, (as they thinke S. Iohn doth in his 1. Epistle) sometimes strictly, as of one and the same person, as they thinke S. Paul doth in 2. Thes. 2. vnder the tearmes, *Man of Sinne, Sonne of Perdition*. Sometimes they vnderstand S. Iohn to call all these *Antichristes*, that be \* *Heades of Heresie*,  
vnder

\* Ierom on  
Math. 24. ] Ego  
regor omnes Ha-  
resarchas An-  
ticristos esse.  
&c.

touching Antichrist.

under the name of Christ, teaching things that be contrarie to Christ. And such be the violaters of Fayth. Sometimes, they vnderstand these Antichristes, of such as ouerturne all good manners and order. And so their Pope Honorius to that purpose, writ thus: Cast eye vpon the Princes and Iudges, & beholasm them is placed the Beastes seat (then he numbers vp their wickednesses:) Turne to the Cleergie, and thou shalt see in them, the Beastes Pavilion (then he numbred vp their worldlinesse:) Contemplate also the Conuenticles of Monks, and thou shalt see in them, the Beastes Tabernacles (then he fileth vp their Hypocrisies:) Behold also the habitations of the Nunnes, and in them, thou shalt see prepared the Beastes Bed-chamber (then goe vp the Nuns abominations:) Turne thy selfe to the rest of the people, and thou shalt find in them, the very Image of the Beast. Thus the Maister, in that Dialogue (and that's *Honorius*) doth teach his Scholler; affirming further, that the former Many, is Babilon, and at warre with Ierusalem, whose inhabitants be not so Many. Thus vnderstood hee of that Second Beast in Reuelation 13. 11. for that the First Beast there (compact of Daniels Lyon, Beare, & Leopard) is the Body of the Romaine Empire, & the last Monarchie of the foure, it is graunted of al sides. Now heare the Abbot \* Barnard, how he writ about 500. yeares since, of both the Beastes: That Beast in the Apocal. to w<sup>h</sup>o a mouth is giuen speaking b' asphemies, and warring with the Saints (*Petri cathedram occupat, ex. g<sup>o</sup>, Leo paratus ad pradam*) doth occupy Peters Chaire, as a Lyon prepared to his prey. The other Beast also (subfibilat) whislytly bisseth towards you, as a whelpe lurking in the secret places. Th'other Beast is more cruell, and this more subtil: But in one they agree, against the Lord, & against his Christ Let Farrard apply his speach to what persons he shall, sure such be the Beastes, and such their conditions: and so farre he helps vs on in our way.

L.

As

Honor. in dial.  
de l. b. ab. &  
prodest. Intue  
principes &  
Iudices, ecce  
posita est in eis  
Bestia sedes  
—verte ad  
clerum, & vi  
debis in eis  
Bestie Tentori  
um—Contem  
plare & Mo  
narchorum  
conciliabula, &  
videbis in eis  
Bestia Taber  
nacula—As  
pice etiam ha  
bitacula Moni  
alium, & cernis  
in eis preparat.  
Thalamum  
bestie—verte  
te ad plebem  
reliq; & inue  
nies in ea Bestia  
effigiem, & c.

\* Barn. ad Gan  
si d. Lorator.  
ep. 135.

## A Chronologicall Discourse,

As the Fathers vnderstand Antichrist largely, so they likewise speake of one Speciall one; who comming at last, should be the *Head* vnto all that went before: euen as Iesus Christ was the Head of all such Christed or Annoynted-ones, as Typically went before him, were they Kings, Priestes, or Prophets. And this (as *Zanchinus* somewhat graunteth) may be; but Euidence I see none as yet. Then againe, some of them thought, that he should come of the Tribe of *Dan*: but the Reasons for that, were farrefetched. Againe, that he should rise in the *Romaine Empire*: So *Tertullian*; *Iam enim Arcanum Iniquitatis agitur; tantum qui nunc tenet teneat, donec de medio fiat. Quis? nisi Romanus Status, cuius abscissio in decem Reges dispersa, Antichristum superinducet, & tunc reuelabitur Iniquus.* *Irenaeus* before him, and a *Greeke*, speakes thus: *The Nowne Lateinos hath the number 666. — they be Latines that now raigne; but we will not glory in that.* The word *Lateinos*, being in Greeke, the same as is *Latinus* in Latine, it is to be cyphered as the Greekes doe; whose Alpha-bet letters, serue to them for Figures. And thus.

L	_____	30.
A	_____	1.
T	_____	300.
E	— standeth for —	5.
I	_____	10.
N	_____	50.
O	_____	70.
S	_____	200.

Take the same number also in *Ecclesia Italica*, thus: E 5. C 20. L 30. E (being the Greeke *Eta*, not *Epsilon*) is 8. S 200. I 10. A 1. Take the same number also in the Hebrew word *Romyth* (of *Rome*) thus: R 200. O 6. M 40. I 10. I 10. TH 400. The same number, as if\* *Mahomet* were one of this Beastes hornes, obserue in the Greeke *Maometis*, thus: M 40. A 1. O 70. M 40.

*Zanch. sec.*  
*Thesis of 14.*  
— *Non pugnat*  
*cum sacris lite-*  
*ris*, saith he.

*Tertull. de re-*  
*surrecti. c. 24.*

*Iren. l. 5. c. 25.*

\* *Antichristum*  
*autem intelligo,*  
*Mahomedem,*  
*Papatum &*  
*omnes qui cul-*  
*tui Christi ad-*  
*uersantur. Pet.*  
*Mart. in 2.*  
*Reg. 4.*



*touching Antichrist.*

M<sup>40</sup>. E<sup>5</sup>. T<sup>300</sup>. I<sup>10</sup>. S<sup>200</sup>. And if the yeares be cast, we shall find, that about *An. Dñ. 666*. The *Pope* for vniuersall Supream in the West; and *Maomet* for Chiefe Prophet, was stablished in the East: ouer which East and West, the *Romaine* Emperour had before gouerned.

But passing by these more curious Diuinations (as whom time yet hath not sufficiently matured) it is graunted of all, that He which vnder the name of Christ shall oppose to Christ, is for that, an Antichrist And because his opposition must be against Christ, rather then against God (though Christ be also God) he is called *Anti-christos*, not *Anti-theos*. If he should be *Anti-pater*, then we should consider some speciall thing in God the Father: if *Anti-pneuma*, then some speciall thing in the Holy Ghost; but by the word *Antichrist*, we must consider something in the Sonne, to whom this Sonne of perdition is secretly to oppose: And that resteth in his suborning a *Falſe Ghospell* for the true. In which respect he beares in his Armes a Lambe, but (as *S. Iohn* paintes him) a Lamberising from the Earth, not from Heauen: in appearance a Lambe, but in working a Wolfe.

And because he was to be opposite to the very foundation of the Ghospell (and what that is, was in the former Chapter considered) *S. Paul* doth stile him *Antikeimenos*, the layer of an opposite foundation. And when he is to speake of such as would shut the Dore against that Grace offered in the Ghospell, he calles them *Antikeimenos polloi*, Many Antikeimenists; as *S. Iohn* calles them *Antichristos polloi*, Many Antichristes. Antichrists be so Antikeimenists; and Antikeimenists be such as lay an opposite foundatin to Fayth; and that is, in stead of iustification by Fayth in Christ, to stablish a Iustification by humaine workes and ordinaunces; but yet

2. Theſſ. 2. 4.  
1. Cor. 16. 9.  
1. Iohn. 2. 18.  
*Que Aristot.*  
*Opposita idem,*  
*Antikeimena*  
*vocat, et a Tulli-*  
*us Contraria.*  
*Seuerin. Boetii-*  
*us in Topica*  
*Cicer.*

*A Chronologicall Discourse,*

not apertly nor plainly, but by faire painted iuglinges, able to beguile (as our Sauour sayth) the very chosen, if it were possible.

And what (I pray you) can seeme sounder then this, to say Christ Iesus hath made Fayth in him alone sufficient for Saluation, in somuch as he that dieth vpon that Apprehensio at first, is vndoubtedly saued? But, (marke this But) such a soule liuing longer, he hath in him from Christ, such a power to worke well, as by his workes he is to be saued. And these workes must not be called workes of the Law, but workes of Fayth, although but such workes as man deuileth. Yea, the *Romanist* goeth further, and sayth: that a man may doe more good workes then he is necessarily tyed vnto; and so by them doth *supererogate*, and may giue of these his workes to his Brother that needeth, for helping out his saluation. Not to graunt this, say they, is to make Christ idle in vs. To such effect speake many; and flesh and blood holds it very reasonable.

*Mahomet* speaketh excellently of Christ, not onely as being a great Prophet, but also a \* *Sauour of his people*: But when all that is done, *Mahomet* comes to inioyne \* *Externall workes* (of his owne collection) by the which a soule must be saued. And both he and the Apostaticall *Popes*, haue agreed further in this, to hold the Bibles scripture vnsufficient to saluation; whereupon they haue deuised, either side of them, such Canons and Rules of obedience, as the doing of them haue more attributed vnto them, then the obedience of Fayth: When as in very deed, all such their inuentions may be sayd, as in *Reuel. 9.* but to come out of a bottomlesse Pit, hauing a reasonable face (as from man) but in the taylor and conclusion, they sting like a Scorpion; for neuer can soule finde true rest, in flying any part from Christ, vnto their owne

\* D. Philip.  
Loniccrj  
Chro. Turc.  
10m. 1. chap. 21.  
\* Azoara. 37.  
And yet, if one  
die ere he can  
doe his good  
works, he may  
be saued by  
the Saracens  
faith (*Mahomet*  
*in colloquio*  
*cum Iudeis*)  
All one with  
the *Romanist*.

owne worke. The sense whereof vpon the death-bed, hath forced many a *Romanist* then to fly altogether from his owne Workes, to Christs Merit-worke only: dying so no true Papist, howsoever in other thinges popish. And here let me repeat a pretty Story, acted in the Clink-prison in Southwarke at London, before the stayall of the last great Plague.

A certaine Romish-priest being there to Prison newly committed, and not accustomed to bonds, became exceeding pensive, he was aduised to take a pipe of *Tobacco*, and to let the world slide a. He doth so: but whether for that the *Tobaccoes* smoake encreased Melancholy, or guilt of conscience in respect of some treason, or whatsoever the cause might be, downe he fallcs; and the Keeper *Danison*, and some others about him, thought verily he would haue died. They will him to call vpon God. He doth so, desiring him for Christs sake, to pardon al his sinnes. After diuers times he had so prayed, he comes to be reasonably well; whereupon the Keeper puts vpon him this speach: I pray you fir, how comes it about, that your breathren haue still suggested vnto me, that I should goe to God by Saints, and not directly by Christ; whereas I perceiue, that you in this agonie, neuer prayed to Saint, but went to God directly by Christ? To whom the Priest returned such answere. I pray you be content, I had no leasure to pray vnto Saints, for I looked but presently to die. *So fare the story.* Now I pray you, had it not been better for him to haue died in the former case, then to haue returned to health, and so to his vomite againe? But say they what they shall, for maintayning Antichristes opposition against vs, many of them in their agonies, are glad to turne Protestant; and for quiet of soule, to betake themselves to the Fayth of the Gospell.



*A Chronologicall Discourse,*

The Ghospell so essentially considered, and the Antichristian opposition so remembred, let me put downe the insuing conclusions.

1. No euill, seuered from such an opposite foundation (as is iustification with God by Workes) can properly be tearmed *Antichristianitie*; no more then euery euill, against Gods good spirit, can properly be tearmed, *The sinne against the Holy Ghost*. And therefore our Schismatikes calling euery thing they like not, *Antichristianitie*, shew themselues vntollerably ignorant. For if euery euill be Antichristianity, then (which is most absurde) euery soule liuing is Antichristian. And if they will not say the last, then let them be ashamed of the first.

2. Then also followeth vngaine sayably, that no outward forme of discipline is properly Antichristian, howsoeuer it may be tainted with euill: seeing no such Discipline can be called an opposite or false Ghospell.

3. A Church setled vpon a false Ghospel, is (notwithstanding all the best Discipline can be had) a false Church and Antichristian. The reason is, Discipline is not an essentiall marke of a true Church: For one and the same Discipline or outward forme of Gouvernment, can be applyed to Christ or Antichrist. And so on the other side, a people setled in the true Fayth of the Ghospell, is alwayes in such estate, a true Church of God, notwithstanding a thousand imperfections in Discipline. For as *Job* is a true man (and so *Lazarus*) notwithstanding much vnsoundnesse in their members: so, a people may be a true Church, though much vnsound. The reason is, because the spirit of life still moueth in their members. And as we know that the spirit of life is in a sicke body, by his breathing; so, we know that the Spirit of Christ is in a Church, by her euident Confession. At least, Charitie will thinke so, for that she beleeues

*Antichristianity.*

x

*euidend  
confession*

leeues the best, and hopes the best. For with the mouth (sayth S. Paul) man confesseth to saluation.

1. Cor. 13.  
Rom. 10. 10.

4. Then also followeth, that our Nouelistes haue spunne a faire threed (a plaine Cobweb, for snaring weake simple Flyes) who haue all this while stricken, not about the Babe Iesus himselfe, but about his Swathing-band, and after what manner he is to be swathed, whether by bringing the Band *cross* ouer him, or of some other fashion. Or, to vse another *Simile*; they haue neglected the Garden, and all this while foughten about the fashion of the Hedge; and where the Stile should stand, on their side or ours. They that haue so bad eyes, to iudge of the Garden, are in no wise fit, to be trusted with the Fence.

Let me draw to an ende with the wordes of *Ferus*, (whose speach might awake his Papistes) *Doe the false Prophets teach Christ? yea verily: for to preach Christ, is to preach righteousness, sanctification, forgiveness of sinnes, and redemption. For Christ is become all these things vnto vs. And these things the false Prophets preach, how we may obtaine righteousness and redemption. But they teach not, that we must looke for, and seeke these things Onely from Christ, and onely by Christ: Yea, they neglecting Christ, doe teach to seeke for Righteousnesse and forgiveness of sinnes in other things. Behold, say they, here or there is Christ; which is indeed to seduce and to lead out of the way. For these things are found no where else, but in Christ. \* There is no other name vnder heauen, by which we must be saued. Hath not Ferus in this, as in a thousand things, spoken as a Protestant? When the Church of Rome hath in her, such Masters of fence to maintaine our quarrell, let vs not despise them: but desire of God, that such honest Spirits, may further come out of Babilonish bondage. For these that be with vs, be not against vs. If S. Peter in Math. 16. had any promise for the Sea of Rome,*

*Ferus on Math. 24. here is Christ, there is Christ,*

\* Act. 4. 12.

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*Rome*, let them note the performance of it, in such as *Ferus*, and others now in *Venice* and *Piemont*, with other places. And in so doing, we will not easily be found to contend with them.

CHAP. xvj.

*Touching BABEL, the rising and fall thereof.*

**B**ABEL is two fold; *Literall* or *Spirituall*: The *Literall*, is a name given; first to a *Tower*, then afterwards to some *Citie*. As first, to a *Citie* whereof the sayd *Tower* was the principall Monument; and that is *Babel* in *Chaldea*: Secondly it was given to a *Citie* in *Agipt* (now called *Cair*) from whence *S. Peter* is thought to direct his first Epistle, as appeareth in the Conclusion: For this second, I finde it not *Typicall*; but for the first I doe. First (for that the first) was a worke begun by 70. Families, that schism'd from *Shem*, and that God that was in *Shems* Tentes. Secondly, for that *Nimrod* (in English, *Apostate* or *Rebel*) who was the impudent Hunter before the Lord, became the head thereof; whereupon the Prophet calleth that soyle, *The land of Nimrod*. Thirdly, for that it was the *Citie*, wherein the Church of the *Iewes* was captiued for 70. yeares.

The *Spirituall Babel*, hath respect to this of *Chaldea*, for that it was still an instrument of opposition to the Church. And this *Spiritual Babel*, hath a twofold vnderstanding among *Diuines*: for either it is taken for *Rome*, or for the whole *politicall body* of false Christians wheresoeuer. For *Rome* it is taken of *Tertullian* in these words; *Sic et Babylon apud Libanem nostrum, Romana urbis figuram portat, proinde et magna & regno superba & sanctorum debet-*

Gen. II.

Micah. 5:6.  
compared  
with Gen. 10. 10

Babel 2 fol.

Tertull. adu.  
Iudæos cap. 9.



touching BABEL.

*debellatricis*: So it is in *Rhenanus* his auncient Copie. The Romanist *Pamelinus* (out of the Margin) blots *Babilon Roma*, least the Reader should marke it, thinking it too much, that *Beatus Rhenanus* or any other should put an Asterisk ouer against that text. So *Tertullian* against *Marcion*, lib. 3, hath the like; and ouer-against the same, is the former marginall note. And *Ierom* is of like minde; who writing vnto *Fabiola*, lately come from *Bethleem* to *Rome*, hath this; *Et tu quidem optato fueris ocio, & iuxta Babylonem Bethlehemetica forsitan Rura suspiras*. Nor can he in this speach be thought, to take *Rome* for *Babylon* (in respect of time passed alone, but) that it was such for the time present; else why should *Fabiola* sigh after *Bethleems* fieldes againe? *Andreas* Archbishop of *Cesarea* in *Capadoce* sayth the same, thus: *Vetus Roma in Canonica B. Petri, Babylonis vocabulo designatur*. And *Ansbertus* hath this, *S. Iohn vocat Romanam Babylonem illam secundam*. And so minded be diuers others.

Some take the mysticall *Babylon* (opposite to *Ierusalem*) onely for such an vniuersall corporation of Christians, as liue not according to the Ghospell; or more plainly, for the \* *Multitude of Reprobates*. So doth *Haymo* and others. And indeed I vnderstand a trueth to be in both: For as *S. Iohn* in *Reuelation* 17. doth depaint out *Rome*,; first by the \* 7. Hilles according to no other Citie: and secondly by this, that it then raigned ouer the Kinges of the Earth (which then *Rome* did, it being the Monarchicall Citie) so likewise, that City-fornicatrix he sayth sitteth vpon the Waters; which he expoundeth to be people, multitudes, and nations and tongues; that is, Nations not of one language, but of many. So that howsoeuer that Citie be the principall Seate or Sea, yet true it is also, that Multitudes of people abroad (euen of sundry languages) are of the the same

M.

body

*Hierony. Fabiola de veste sacerdotali.*

*Andreas in Apocal. 13.*

*Ansbert. in Reuel. 13. & alibi.*

\* *Haymo in Apoc. 17. Profperi (ent. 221. Duas in toto mundo ciuitates, faciunt duas mores: Ierusalem, scilicet amor Dei. Babyloniam facit amor seculi. &c.*

\* *Victorius Pictabionens.*

*Episc. Septem montes in quibus mulier sedet, est Romana ciuitas. Com. in Apoc.*

*A Chronologicall Discourse,*

body and corporation. And seeing that body is called an Harlot (which tearme properly is given to such a one, as hath defiled the Mariage bed, by ioyning her selfe to a Strange flesh, and such a one no Christian can be that shakes not of Fayth in Christ, for betrothing it selfe to some humaine inuention) it necessarily followeth, that all such people doe make vp that fornicating Body, as seeke their iustification with God, by any other meanes, then by Fayth in Christ onely. Nor can it intende the spirituall fornication which Heathen haue with their Idols, seeing that is no *Mystery* or Secret, but this is, as *S. Paul* and *S. Iohn* call it. And a *Mystery* must this needes be, to hold Christ Iesus the Saviour; and yet vnderhand to seeke saluation by their owne worke: much like to some Harlot, that will fight and contend for her Husband, and yet sometimes steale aside, and say with her in the Prouerbes: *Stole Bread is sweete*. Such is my iudgment of this mysticall *Babylon*, called also an Harlot.

¶ For the Beginning and continuance of this *Babe*, the cause standeth thus. *Satan* that taught *Adam* to neglect the Tree of life (and so consequently, the Sonne of God, in whom our life is hid) taught him also, to seeke a life God-like, in his owne worke, opposite to Gods appoyntment: Heere was the beginning of *Babe*; that is in English, of *Confusion*: for herewith not onely all thinges in Man, but also Earth and all thinges in it, became Confused and out of Order. *Cain* his eldest Sonne continued this worke (opposite to our great *Shen*, by seeking happinesse in the outward worke of Sacrifice, without Fayth in Christ Iesus; howsoeuer he would be thought to haue Fayth in the blessed Seed promised to his Father in Paradise. To *Cain* succeeded others in the same euill, going an whoring after their owne inuentions,

2. Thess. 2. 7.  
Reuel. 17. 5.  
Mystery in  
Greeke, Secret in Eng-  
lish.

ventions, till the Flood tooke them away. After the Flood, *Cham* and *Canaan* reare vp this mystricall *Babel* againe, whom *Shems* people after subdued, as *Noah* fore-prophecied. But the *Druell* hauing broched this Wine once, he leaues not off, till he made many in the Iewish Church (euen the strict *Pharisees*, that ages *Puritanes*) to seeke iustification with God, by the workes of the Law. Our Sauour conning in our Nature, taught the people to seeke life in himselfe: and the Apostles afterwards inculcate the same Ghospell, but the *Dinell* still raysed some vp in the Christian Church, that reniued the *Pharises* doctrine; as specially may appeare by the Apostles Epistle to the *Galathians*. In fine, the Church of *Rome* deuifeth a number of workes (as *Oblations*, *Pilgrimages*, *Censinges*, *Deuotions* to Images, with a thousand the like) in doing whereof, the doers should be iustified, euen (*ex opere operato*) by vertue of the outward worke wrought. And to merit at Gods hands by such sleightry workes doing, it was so toothsome to flesh and blood, as the *Kinges* of the Nations did readily receiue it: and they drinking of that cup, their people followed, till the Harlots cup of Abominations made them generally drunken. So this opposite Ghospell begun, so it encreased, and so *Babylon* was erected.

¶ Now for the fall of it; *S. Iohn* in *Reuel. 17.* foretelleth, that the former *Kinges* shall in time, arise against the Harlot (or Malignant Church) wherevpon in chap. 18. he seeth *Babels* fall. How this is effected, he telles in the 19 chapter, when he attributes it there to him that rideth on the White horse, whose names or titles be these; *The Word of God*; *the King of Kinges*, and *the Lord of Lordes*. And *S. Paul* to the *Thessalonians*, calling the former Corporation, a Man of Sinne, a Sonne of Perdition, a wicked Man (because they be all one in an opposition to

\* *Phariseos.*  
*Phariseos.*

*Ambros. in*  
*Gal. 3. ] Hi non*  
*putabant ple-*  
*nam salutem*  
*esse in Christo.*  
*quia Legem illi*  
*equabant.*

*pul.*  
*23.*



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Christ and his free-grace) he declares, that the Lord shall consume him with the spirit of his mouth; that is, by the power of his Ghospell. For as the rising was, by propounding humane Fables, and leaden Legendes; the Ghospell meane time wrapped vp in an vnknownen Tongue: so, the fall of it wilbe, by preaching Christes Ghospell in euery Tongue; as vnto such purpose, to the Apostles were giuen, all sortes of Tongues.

And that the walles of *Babel*, haue been a falling in these partes of the World, euer since the time of our *Wukluff*, vntill this hower; and that by no sword of man, but by the two edged Sword of Gods Word, experience and the worke already wrought (to Gods prayse) will witnesse.

Tut, say the *Romanistes*, the Opposers haue been (till now of very late yeares) very few, weake, and simple. I answere, al the liker to be of God, & the work wrought, to proceed from the power of God: for so Christ did conquer the World; the Foolish confounding the Wise, and the Weake ouerturning the Strong. Had our Churches been Reformed by the number and might of man, we should not so easily haue seene the power of the Ghospell. That therefore which they call our Shame, we hold our Glory. *Decus, non dedecus.*

And that the walles of this *Babylon* will quickly fall flatte on the ground, whereby the very Tower of their strength may be easily surprised, these Reasons perswade mee.

1. First, diuers of the Kinges (which were as their Bulwarkes) are fallen vnto our side: and *S. Iohn* sayth, that the rest will follow.

2. Secondly, as their Tongues at the literall *Babel*, were slit, wherevpon that worke declyned: so, it is well knowne to them that haue conuersed inwardly with them,

*touching BABEL.*

them, they grow more & more deuided in the language of Diuinitie. So that *Ferns, Granatensis, Pinfus*, and many able amongst them, haue much vnuayled the Harlot, and cast the filth of her fornications in her face: not to say any thing of the many thousands of plaine Protestantes, in the skirtes of *Italy*, at the foote of the *Alpes*, (as in \* *Piemont*, and also in Prouinces in *Fraunce*; who are in *Tolosā* called *Albigenſes*; in *Boheme*, *Tabaritas*) who haue long time been one with vs, against *Rome*, holding it *Babylon*.

Their Tongues (I speake of the *Romish* Synagogue) be wonderfully deuided, not onely in Doctrīne, but also in Discipline and Gouvernment; witnesse not onely the late controuerſie betweene Secular-priestes & Iesuities; ouer the which soare, a skinne may be drawen, but impossible to be healed at the botthom, for that a greater right (in conscience) ought to be graunted to the Priests (being their *mayne* ministerie) then to the Iesuities, being a regular irregular order of Friers, but hatched the other day: but also, witnesse the controuerſie of the Citie of *Venice* (instincted by Father *Paulus*) not to speake of any other places. For the Opposition in all probabilitie, must be larger, then we can vpon the sodaine take knowledge of; at least, for pressing the poynt, with euident demonstration.

3. Thirdly, the honest spirited among them, begin much to abash, not onely at the grosse abominations in the court of *Rome*, and the religious irreligious houses; but also, at their strange proiectes of Treason (as the late Gunpowder villany against our whole body of Parliament, and others (see foote by their Iesuities, or rather *Iehushites*, and that dayly, and in euery Nation. And hereupon it is, that many returne to our Church, many be dayly conuerted in *Fraunce*, and many

\* *M. More* in his Tables puts their beginning in Anno domi.

1167.

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indure tormentes abroad, at the handes of their bloody inquisition. As the *Jewes* going to *Babel*, were caryed at three severall times; and againe from *Babel*; had their severall Returnes (by *Zerubbabel*, *Ezra*, *Nehemiah*) so, the Church that Christ hath had in this mysticall *Babel*, hath her severall Returnes and Exodes; some at the sixt houre, some at the ninth, and others at the eleventh. Say we therefore with the Psalmist, *O Lord returne my Captivitie, as Rivers in the South.*

Psalm 126. 4.

4. Fourthly, as from the Apostles wordes (*Rom. 11. 12.*) *If the fall of the Jewes, be the riches of the world (that is, of the Gentiles) how much more shall their abundance be? And againe, verse 15. If the casting away of them, be the reconciling of the world, what shall the Proslepsis (or the very assuming of them) be (εὐμενία καὶ νεκρῶν) if not life from dead-ones?* As I say, from these wordes I vnderstand, that

*The Jewes shall  
be restored by the  
Romish Church*

the vniuersall conuersion of the *Jewes*, shall bring with it a mightie aduantage to the Church: and such conuersion improbable, otherwise then by much vse of the Hebrew tongue (as also, by the ministrie of some in the Romish Church, within whose Territories, that people haue their resiance) and the Hebrew tongue being now much studied and profited in by Romanistes: so, it must necessarily follow, that many learned Romanistes must before that time turne themselues from *Babel* to the Ghospell, and so bring with them a mighty people, as *Martin Luther* hath done before them. As the meanes of the *Jewes* vniuersall calling groweth, so, the strength and glory of the Romish *Babie* declineth. Meane time, the *Jewes* are much scandalized at Christianitie, for that the Christians where they liue, doe fall downe and adore Images, or at best, adore men and women departed. Touching which kind of scandale, arising from such Adoration, *Paulus Riccius* (a Cabalisticall Jew, and a Christian

*Paulus Riccius  
de Mosaicis  
leg. mandatis.*



touching BABEL.

Christian of the Romish fashion) he writes thus; *Verum hoc unum (salua tamen Reuerentia oculorum) censere & probare non formido, orthodoxa iam Christi fide ad plenitudinem redacta, & Idolum cultu penitus deleta, non solum non impium, sed etiam condecens & laudabile esse (nisi & in hoc quoq; consuetudinis corruptela reniteretur) Tempia & sacras etiam a' s'q; imaginibus construere, id siquidem ad empyreos & supercaelestes Sacellorum spiritus, hominum mentes extollerent, & non ad corporeas manufactas imagines: suq; omnem infirmorum offendiculum & neptandissimi erroris periculum aueretur. Obiectantur in super Iudaorum plures, qui praeter ceteris Imaginem cultum abhominantur, ad piam Christi religionem a' plectendam, induci & persuaderi possent.*

The whole date of this spirituall Babel (wherein the Sonne of perdition hath his being, first and last) is of S. Iohn sayd to be 42 moneths, more plainely after, 1260 dayes; which by the rule of diuine prophecie, is so many yeares, as in *Leuit. 25. 8. Ezek. 4. 5. &c. Dan. 9. 24. &c.* and so they be vnderstood of many. Now whe these yeares should begin, is a question: But such as vnderstand Daniels Prophecie to outreach the date of mother Zion, (which howsoeuer properly, may well fall out typically) doth begin that date, vpon the finall ruine of Ierusalem, wherewith the Iewish Sacrifice ceased; and that is, some 40. yeares after Christes ascension, being from the birth of Christ 73. yeares. Daniels wordes lye in his last chap. thus: *From the time that the dayly Sacrifice shalbe taken away, and the abhominable desolation set vp; there shalbe 1290. dayes: blessed is he that waiteth and cometh to the 1335. dayes.* Hence is collected (comparing S. Iohn and Daniel together:) First, that the Abhominacion opposed to the sole sufficient Sacrifice of Christ should be set vp, (as the sodaine might beare it) about the yeare of our Lord 73. what time, not only the Romaines set vp their Idols

Reu. 11. 2. 3.  
& 12. 6.

\* Iac. Brocard  
contra Iudeos,  
li. 2. Fr. du Jon  
on Apocal.  
V Volpius  
Ibid.  
Napeir Lo. of  
Marcheston,  
with others

It is shewd  
that the  
year of  
Christ

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Idols in the Temple, sacrificing vnto them, as Authors of their Conquest; whereof *Josephus* speaketh at large: but also *Menander*, *Ebion*, and the *Nicolaitans*, then were famous Heretikes: To whom the Diuell presently ioyned others. By these, much poyson was powred into the Body of the Christian Church, for rayling vp a mysticall Abomination.

Secondly, that *Abomination* was to continue 1260. yeares: but then was to meete with a purger, for the good of Christes mysticall Body, his Church. From Christes birth to *Ierushalems* last ruine, 73. yeares: and from thence to Antichrists fall, 1260. yeares: the whole from Christ to *Babels* fall, be 1333. yeares. In which yeare of the Lord, *Ockam* wrote in defence of the Emperour, and defended *Michael Ciconas*, condemned the Decretals and Extrauagants, &c.

Now the Prophet *Daniel* doth to *S. Johns* 1260. yeares, adde 30. to the *First Blessing*; which reacheth to the yeare of our Lord 1363. the time of the *Irish Bishop Armachan*, who writ against Friers, and could not find foure Bibles in all *Oxford*. Then *Daniel* for the *Second* blessed time, addeth to the former 49. yeares, which bringes vs to the yeare of our Lord 1408. At which time, the Doctrine of our *Wicliffe* was not onely dispearsed ouer Christendome, (for he writ, sayth the Romanist *Genebrard*, *Plus quam 200. librorum volumina*, moe then 200. volumes of Bookes) but also, the same Doctrine was held all ouer of many, at home & abroad; and of the *Romanists* were called *Wicliffians*: Insonuch as the *Romanistes* were glad to gather in Councell at *Constance*, for damming vp the passage of the Ghospell. But all in vaine, for that the date of their *Babel* was out foure-score yeares before that wicked Councell: and both the blessed times (the lesser and the greater) mentioned

*the last  
of the  
prophets  
1333  
filled.*

Genebr.in  
Chron.

tioned by *Daniel* were passed, and all the said 80. yeares, a parcell of the 1000. yeares allotted for chayning vp Satans mysticall iniquity.

And it would not be forgotten, that presently vpon *Wicliffes* death, God stirred vp one *Walter Brute* here in *England*; who not only held that the 1260. dayes of *S. John*, were prophetically so many yeares, and that from his tyme back, to the first comming of the faith into this Desart-land, it was so many yeares: But also, that the Prophet *Daniels* number aforefaide, was to beginne the account for so many yeares; euen with *Ierusalem*s destruction, as aboue saide. And because the words DVX CLERI (in English, *Captaine of the Clergie*) had in them according to our and the Latines accompt, the number of 666. he concluded the *Pope* to be the *Antichrist*.

Fox in Acts  
& M.

Walter  
Brute.

And as God stirred vp many worthy spirits at home; so, abroad were *Marsilius Patavinus*, *Gulielmus Ockam*, *Iohannes de Gunduno*, *Luitpoldus*, *Ubricus Hangenor*, *Dantes*, *Aligerius*, *Gregorius Ariminensis*, *Andreas de castro*, *Burdianus*, *Euda*, *Taulerus*, *Franciscus Petrarcha*, *Iohannes de Rupe scissa*, *Conradus Hagar*, *Penitentiarius Asini*, *Michael Cesenas*, *Petrus de Corbaria*, *Iohannes de Poliac*, *Iohannes de Castilione*, *Franciscus de Arcatara*, *Joan. Rechetaylada*, *Nicholas Orem*, *Mathias Parisiensis*, with troopes many. Euery one had his testimonie, and sundry hauing giuen in that testimonie, the Beast that came out of the bottomlesse Pit, did put them to death. Diuerse againe, were miraculously preserued to the fulnesse of age, notwithstanding the plainenesse of their testimony; as *Wicliffe*, *Chaucer*, and many others. The walles of *Babel* are so taken, and the Tower is on fire, howsoeuer many at it doe murmur, and labour by watery Arguments to quench it. But all in vaine, for *Babel* must be razed, and no more be.



CHAP. xvij.

*Touching Satans Binding vp.*

**S**aint *John* in *Apocalips* 20. presently vpon *Babels* fall, doth see *Satan* chayned of an Angell, and so put vnder locke and key for a thousand yeares; that so hemay not deceiue the people any more. That this should be for 1000. yeares next after Christ, or his Apostles, is against experience it selfe; for in that thousand yeares, the contrary hath falne out. He is shut vp, not from euery euill, but from deceiuing the people as afore. Before, he aduaunced a false Ghospell in midst of the Church, which brought with it 1000. other euils; but *Babel* once falling, the Angell goes to chayning: and as the Essentiall euill decreaseth, the linkes of the Angels Chaine encrease; and *Babel* downe, the Ghospell riseth vp.

*Sathan fast gyued in Wicliffes time*  
And if we marke it, we shall finde, that *Satan* was fast gyued in *Wicliffes* time: For as heere he set much trueth at libertie, so his sound by writing, went all ouer; and many abroad by his writings, came out of darknesse into Christes marueylous light. At the brightnesse whereof, the *Romish* Cleargie fretted: and to salue the matter, they conuened at *Constance* and there (as men Constant in Euill) they condemne *Wicliffe* (a long time before that, dead) and send order into *England*, for taking vp his bones, and burning them. Vpon which Councell, *Iohn Hus* and *Ierom* of *Prage*, were burnt for *Wicliffians*; for so, they nicknamed the Christians. And which would not be forgotten, that howsoeuer this Councell of *Constance* was begun vnder one Pope (namely, *Iohn 24.*) it was quickly graced with two Popes more,

*Benedict*

*touching BABEL.*

\* *Benedict 13.* and *Gregorie 12.* What an head had the *Romish Church* then? Three *Popes* at a clap, make a plaine *Cerberus*. Such a monstrous deuided head, presaged a fall: and in the next Councell (which was held at *Basill*) the *Pope* lost his Headship, being made Subiect to the body of his Councell. I troe that the Angels Chaine, then came ouer *Satans* head: and sure I am, that all Stories make cleare, that from *Wicliffes* time hiterto, he hath been so farre from seducing Generally, as he hath generally been of the loosing hand, people and kingdomes still falling away from him. Nor need we to feare the restoration of his mysticall Idolatrie, for the generall. It was but an ordinarie Stone which *Serajah*, tying his Scrolle too, did cast into *Euphrates*; but the Stone where-to this *Babels* curse is tyed, is as a Millstone in *S. Johns* eyes; and this throwne downe into the Sea, with these wordes: *It shalbe found no more.* Amen.

\* *Ferebantur enim tunc tres Pontifices, &c. Summa concil. per F. Bart. Carranzam. Printed Anno M. DC. I. Lugduni.*

CHAP. xviiij.

*Touching the loosing of Satan, and Gog and Magog.*

A S Saint *John* seeth *Satan*, first Apprehended, secondly Chayned, thirdly cast into Prison, and fourthly shut vp from power of seducing vniuersally, & that for a thousand yeares: all which no doubt befall, through the Mediation of Christ, the Churches Head: so, he foreseeeth that *Satan* vpon the expirement of the thousand yeares, is loosed for a litle season. Which season (how litle soeuer) he taketh vp, in vsing all meanes of seduction; for heere is the same word *Planão* vsed as before: of which word commeth *Planéta*, which we tearme a Planet; and in *S. Jude* haue turned it,

*Wicliffe writ a Booke, De solutione Sathanæ,*

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a Wandring Starre. Whereby may be collected, the instabilitie of such spirites as *Satan* seduceth; soone carryed about hither and thither, as *Cain* was, the auncient Arch-runagate.

\**Laſtantiuſ in*  
*Epit. diuin.*  
*Juſtit. cop. 11.*  
may very well  
be admitted, &  
read profitably  
here. If the  
tearme *Chili-*  
*aſt* was giuen  
but for that, I  
cannot but  
thinke, that  
ſome male-  
dicted that  
they vnder-  
ſtood not.

\* The vniuerſall ſeduction that forewent the 1000. yeares Iubile, was cloſe and myſticall, growing vp with the Body of the Church, and ſomuch the more dangerous. But after the expiement of the ſayd 1000. yeares, *Satan* hauing but a litle time, cannot hope by that kinde of couſenage quickly to ouertake the Church. That litle time therefore he vſeth in another kind of ſeducement; and that is, by bearing certaine (without the Church) in hand, that they may eaſily conquer the Chriſtians, and ſubdue the whole earth vnto them. The Cheifetaines of that aduerſe power, are ſtiled *Gog* & *Magog*; whoſe armie (for number) is as the ſand of the Sea.

Some haue ſayd, that *Gog* and *Magog* ſignifie in Engliſh, *Couerea* and *Vncouered*: as if the Couered one ſhould be *Antichriſt* (of Rome) that couers himſelfe with Chriſtianitie: and the other, an Vncouered or plaine open-foe, as the *Turke*. *Gog* indeed ſignifieth a *Couering* (ſuch as were the flat battlements on the tops of the *Iſraelites* houſes) but not *Couered*: and *Magog* muſt either be but the very ſame (howſoeuer *M* be prefixed) or at moſt, can but ſtand for *Min-gog*; that is, one that is *Of Gog*, and not oppoſite to *Gog*.

Paſſing by the wordes ſignification, we find *Gog* and *Magog* in *Ezekiel. 38.* to intend Vncircumciſed Aduerſaries, dwelling North from *Iudea* (it may be ſprong of *Magog*, *Iaphets* ſecond Sonne) of whom (it is held of many) the *Scythians* and *Tartars* had their originall. *Gyg* is famous in Hiſtorie, for giuing name to Mountaines, to a Lake neare *Sardj*, to men, and particularly to a brother of *Briareu*, who was called *Gygæ*, a Gyanlike perſon;

The Root of  
them both, is  
*Gog*, which is  
*Tellum*.



touching Gog and Magog.

son, at enmity with God.

The *Rabbines* of the *Jewes* do hold, \* that the Warres of *Gog* and *Magog*, shall goe before the settled Kingdome of *Messiah*: or, as § *Rambam* (that is, according to the 4. radicall letters, *R. M. B. M. Rabbi Moses Ben Maymony*) sayth, in the beginning of *Messiahs* dayes, shalbe the Battailles of *Gog* and *Magog*. The poore wretches speake a truth, but vnderstand it not; inasmuch as they belecue not that Christes comming is twofold: the first in *Humility*, the second only in *Glory*. With the heathenish *Gog-magog*, our Sauour warred by the ministry of his Apostles, whose weapons were spirituall: but the *Gog-magog* spoke of in the *Reuelation*, must arise after the vnloosing of *Satan*. And indeed, vpon the downefall of that enemy and his infinite Army (which cannot be done, but by the power of Christ) *Messiah* is to settle a Kingdome of *Glory*.

1. From Christes birth to *Ierushalems* finall ruine (the world then being aged 4000. yeares) were 73. yeares.

2. From *Ierushalems* downe-fall, through the times of Antichrist, to the fall of his *Babel*, be 1260. yeares.

3. From that Periode, to *Satans* being let loose, be 1000. yeares. The whole summe from our Lords birth, till *Satans* loosing, be 2333. yeares: Then, the Christians be to expect open Hostilitie. But God knowes how to deliuer his, in that day of tentation, that shall come vpon all the earth. \* A thousand yeares shall the *Desolation* be, sayth the *Talmud*.

¶ Meane time it would be remembred, that the *Rabbines* ordinarily hold, that God reneweth not the world, *Nisi septem millibus annorum transactis*, till 7000. yeares haue passed from the Creation. And we may thinke, that as for the \* *Electes* sakes, he did shorten the dayes of the *Romaines* siege layd to *Ierusalem*; so, he will cut

N 3.

short

\* Paul. Riccius,  
in Cabal. art.  
Tom. I. de  
Talmud.  
§ H. Br. in Co-  
heleth. p. 35.

720 yeares  
before Gog  
loosing

\* Allegatur a  
Rau Katina, vt  
est in Paulo  
Riccio.

\* Math. 24. 22.

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short the dayes of *Gog-magog*, besieging the Tentes and Citie of Christians.

CHAP. xix.

*Touching the last Iudgment.*

**T**Ogether with the Fire falling from heauen vpon *Gog-magogs* Army, euen the whole body of Heathenrie (for then the Saints liuing, shalbe taken vp aloft and meete Christ in the Ayre (*1. Thess. 4. 17.*.) as the eight soules in the Arke, were caryed vp aloft from the iudgment of Water) *S. Iohn* noteth, that the great and glorious Iudgment presently followeth. Take his owne wordes, for I thinke not good to paraphraze (at this time) vpon them.

10. Vers) And the Diuell that deceaued them, was cast into a Lake of Fire and Brimstone, where the Beast and the false Prophet, shalbe tormented, euen day and night for euermore.

11. And I saw a great white Throne, and one that sate on it, from whose face fled away both the Earth and Heauen, and their place was no more found.

12. And I saw the dead, both great and small, stand before God : and the Bookes were opened, and an other Booke was opened, which is the Booke of life; and the dead were iudged of those thinges which were written in the Bookes, according to their workes.

13. And the Sea gaue vp her dead, which were in her; and Death and Deapth deliuered vp the dead which were in them : and they were iudged euery-man according to their workes.

14. And Death and \* Deapth were cast into the Lake

*Reuel. 20. 10.  
&c.*

\* As the Latines turne *Hades* by *Infernus*, so I by *Deapth*. But indeed we haue not an English word that will expresse it.

Lake of Fire : this is the Second death.

15. And whosoever was not found written in the Booke of life, was cast into the Lake of fire.

CHAP. xx.

*Touching a certaine description of the Church  
in Revel. 21. and 22.*

**F**inally, after the vniuersall day of Doome, S. John draweth an excellent Mappe of the Church : but whether of the Church tryumphing after iudgement, or of the Church militant heere before iudgement, as it is seene by the eye of Fayth ; it is not a litle questionable.

Many haue taken it for the Church Tryumphant, not onely for his description in the last place (for that will not necessarily conclude, seeing somewhat in the last place, may be but an expositiue Commentary of that which went before) but for that it is sayd of this people, that *All teares are wiped away from their eyes. &c.* Which in proper sense accordeth to the Church Triumphant.

Some againe do take it for the Church heere \* *Militant* ; not onely for that the Apostle in *Galat. 4.* doth stile the Christian Church heere, by the name of *Ierushalem from aboue* ; but also for that in this Church, there be certaine Leaues of a Tree, wherewith the Nations were to be healed ; and after this life, there is no healing of any errour ; much lesse, of the Gentile-kinges bringing their glory vnto the Triumphant Church.

And I haue \* long suspected, that it is a description of that part of the Church Militant, which should betide the *Gentiles*, vpon the vniuersall addition of the *Jewes*,

Reuel. 21. 4.

\* So doth Conciliū prouinc. Senofense in decreto 1. with many others.

Ch. 21. 24. 26.  
& 22. 2.

\* As may appeare in my Bibles Briebe, in the argument vpon the Reuelation.



*A Chronologicall Discourse,*

*Jewes*, or rather of all *Israel*. For as, we neuer read of the ten Tribes vnited againe with *Judah* (howsoever it be plainly foretyped twyse ouer in *Ezek. 37.* and there spoken of, next before the Warres of *Gog* and *Magog*) so, *S. Paul* sayth, that after the fulnesse of the *Gentiles* be come in, *All Israel shall be saued* (*Rom. 11. 25. 26.*) And so, *S. Iohn* seeth, not onely thousandes of *Judah*, *Benjamin*, and *Leui*, sealed in the forehead to Godward; but also of other Tribes (*Reuel. 7.*) following the Lambe, and singing *Moses* his song of Deliuerance: of whom it is sayd, that there was no guile in their mouth, and that they were without spot before the Throne of God (*Reuel. 14. 1. &c.*) which is the state of all, to whom sinne is not imputed. Herewith I haue marked, that *S. Iohn* doth heere keepe the same methode, as did *Ezekiel*: for *Ezekiel* presently after the downefall of *Gog-magog*, doth describe the New Temple, and distinguish a new, the *Israelites* portions in *Canaan*; all one (in effect) with this description of *S. Iohn*: *Ezekiel* ending with *Jehouah Shammah*, and *S. Iohn* with this, that in this new Citie, *The Lord is there*. But, let it be at the first hand, that it is a Description of *Christes* mysticall Body heere, whose heartes are purified by *Fayth*: yet, at the second hand, it may (as a Type) giue vs a resemblance of the Churches finall glory; and that the rather, for that to their glory, there shall be after the destruction of all by Fire, *A new Heauen, and a new Earth*; wherein shall dwell Righteousnesse, as *S. Peter* plainly teacheth.

Heere I know, that some vnderstand not according to sobrietie; but, as if they were Prophets of extraordinarie spirit, they boldly determine of thinges yet secret. As the light of the Righteous encreaseth till mid-day, so, the light of Gods Spirit shall be enlarged vpon his

*Act. 15. 9.*

*2. Pet. 3. 12. 13.*

*touching the Church.*

his Church. But euery age, brings not with it all things;  
and let vs be contented with our present measure.  
Meane time, the meditation of the Glory to come, will  
effect in vs patience vnder present tentations: because,  
*The Afflictions of this present life, are not worthy of the Glory,*  
*which shall be shewed vnto vs.*

Rom. 8. 18.

Heere Neighbours crosse & pierce both hands & feete;  
Angels and Saints be there our Neighbours sweete:  
Heere famine, sword, and sicknesse doe offend vs;  
There plentie, safetie, soundnesse doe attend vs:  
Heere Sorrow sits, and hand in hand she wrings;  
There Solace sweetly *Hallelu-jah* sings.

While *Satans* seed it selfe doth ruinate.

Turne thou aside my Soule, and meditate:  
And farre beyond thy earthly thoughts aspire;  
Draw nere to God, that he may draw the nier:  
That with the \* *Body* of thy present Story,  
In fine, thou maist be swallowed vp of Glory.

\* That is,  
the Church.



*A Catalogue of Authors used in this Booke; together  
with the times wherein they flourished, or, at  
least wherein they liued: as Chronicles deliuer,*

*First, such Writers as were before Christ  
came in our Nature.*

\* *Cl. Alex. in  
protreptico.  
\* Suida (as in  
the small  
Greek Poets)  
placeth him in  
the time of  
Israels Judges,*

<i>Mercury trismegistos,</i>	his time vncertaine.
<i>Sabilla,*</i>	more auncient then <i>Orpheus.</i>
<i>Orpheus,*</i>	about some 1300. yeares.
<i>Isocrates,</i>	360. yeares.
<i>Aristotle,</i>	300. yeares.
<i>Septuagint,</i>	260. yeares.
<i>Aristas,</i>	about the same time.
<i>Julius Caesar,</i>	} betweene 40. and 50. yeares.
<i>Virgil,</i>	
<i>Horace,</i>	

*Secondly, after Christes birth.*

*Ignatius, Bi-  
shop of Anti-  
oche, the third  
after Peter the  
Aposle: Hie-  
rony. de vit.  
scr. eccles.  
Ireneus the  
scholer of Po-  
lycarpe, said to  
be scholer to  
S. Iohn, Hiero.  
Ibid.*

<i>Martialis Cephas,</i>	about 58. yeares, if not before.
<i>Iosephus,</i>	73.
<i>Ignatius,</i>	about 112.
<i>Iustin, the Historian,</i>	154.
<i>Iustin, the Martyr,</i>	170.
<i>Ireneus,</i>	200.
<i>Clemens Alexandrine,</i>	202.
<i>Tertullian,</i>	210.
<i>Origen,</i>	216.
<i>Cyprian,</i>	249.
<i>Victor Pitab.</i>	261.
<i>Victor Antiochen</i>	} 280.
<i>Dorotheus,</i>	

*Eusebius,*



# A Catalogue of Authors.

<i>Eusebius,</i>	326.
<i>Lactantius,</i>	338.
<i>Hilary,</i>	347.
<i>Nyssen,</i>	348.
<i>Ambrose,</i>	371.
<i>Jerom,</i>	375.
<i>Basil,</i>	378.
<i>Augustin,</i>	399.
<i>Chrysostome,</i>	402.
<i>Hesichius,</i>	310.
<i>Cyril. Alexandr.</i>	418.
<i>Socrates scholast,</i>	427.
<i>Theodoret,</i>	433.
<i>Prosper,</i>	467.
<i>Fulgentius,</i>	468.
<i>Rhemigius,</i>	478.
<i>Gelasius,</i>	492.
<i>Boetius,</i>	504.
<i>Gildas the Britaine,</i>	580.
<i>Gregorius Mag.</i>	591.
<i>Mahomet,</i>	660.
<i>Beda,</i>	720.
<i>Ansbere,</i>	767.
<i>Idiota,</i>	848.
<i>Giselbert,</i>	879.
<i>Theophylact,</i>	885.
<i>Rupertus,</i>	1102.
<i>Barnard,</i>	1110.
<i>Pet. Lombard,</i>	1148.
<i>Decretals,</i>	1233.
<i>Tho. Aquin.</i>	1240.
<i>Durand.</i>	1287.
<i>Scotus,</i>	1340.

} yeares.

I am not ignoraunt, that in the third Oration against the *Jewes* (bearing the name of *Chrysostom*) the Writer saith (as *Erasmus* translates it) *Hic quingentesimus ex eo tempore agitur annus*, as if from *Ierushalems* fall, at furdest, from *Christes* birth, it were to his time 500. yeares; eyther that must not be *Chrysostoms* speech (by generall consent of *Chronicles*) or by fift hundred yeare, must be meant 500. of yeares current, not nearely compleat. Let the Learned determine it.

# A Catalogue of Authors.

Wicliffe, *	1367. &c. }	} yeares.
Walter Brute,	1384.	
Widesford,	1396.	
Bessarion,	1433.	
Sabellicus,	1482.	
Pol. Virgil vrb.	1520.	
Paul Ricinus,	1537.	
Wolphius,	1544.	

*These being but moderne Writers,  
I passe by their yeares.*

Folengius.	Melanchton.
Nannius.	Zegedin.
Ferus.	P. Martyr.
Granatensis.	Zanchius.
Cartanza.	Beza.
Hespinian.	Bellarmino.
Goropius Becanus.	Fr. du Ion.
J. Brocard.	More.
Caluin.	Napier.
Musculus.	Fr. Trigge.
Bucer.	H. Br.
Ph. Lonicer.	Gjerard.
Zuinglius.	Burges, with others.
Bullinger.	

\* *Wicliffe* (as M. Fox recordeth in A. & Mon.) was of K. Edward the 3. sent with the Bishop of Bangor and others, Embassador into Italy, for treating with the Popes Legates, about affayres betweene the King and the Pope — He had the publique testimony of Oxford, for good life till his death; and for learning, the testimonie is, that he had written in Logicke, Philosophy, Diuinitie, Morality, and the speculatiue Art, without peere. Many yeares after his death, the Councell of Constance condemned him: Caused his bones to be taken vp at Lutterworth (his Parioch) and burnt. In the same Councell, *Husse* and *Jerom* of *Prage* were burnt for followers and defenders of *Wicliffe*. Fiftie-foure Nobles of *Moravia* writ vnto that Councell, in defence of *Husse* and *Jerom*, adding their seuerall seales and hands: with sharpe reprehensions, for taxing *Bobemia* and *Moravia* of Hæresie. Many Nobles in England, (about the yeare 1385. as M. More recordeth) did maintaine *Wicliffes* doctrine; namely, L. Montague, L. Clifford, Earle of Salisburie, &c. Latimer, Neuel.

¶ From the beginning of the first Rest in Canaan vnto Christes death, be reckoned but 28. Iubilees. And the 1400. yeare after Christ, brings with it an 28. Iubilee.



*Leetori.*

## LECTORI.



*H*erein, against Romanistes, I alleadge Auncientes, euen such as themselves doe graunt woorthy to be heard in the matter. Against Nouelistses, I alleadge such as themselves hold most woorthy to be listened vnto. And to deale otherwise, were to make the Plea, partiall.

As for Rome, the Talmudistes dealt wittily, when not onely one sayth, he saw Melsiah amongst poore Lazars, without Romes Gates: but also, when (by way of parable) they teach, that what time Salomon matched with Pharaohs Daughter, the Angell Gabriel pitched a Reed in the Sea, which grew to a Rocke (a Reedish-rocke) wherupon Rome was built. Old Idolatry ouerturned old Rome (howsoeuer, some Chappels may yet stand there) and new Idolatrie (doubtlesse) will quickly ouerturne the New. For saythfull is he, that by S. Iohn hath spoken it.

As for the Nouelistses, who count euery passage to a new faction, for growth in the fayth (which is indeed, but the multiplying of a scab into a curse) Iotham in his Parable of the Trees, annoynting the Bramble, hath deliuered their destinie. The fire shall come out of their sides, and consume their corporations as Stubble: For the Plant which God hath not planted, must be pulled vp by the Rootes.

When I had an irregular Conceit of our Churches Discipline (as for the Fayth, I held it close, and somuch Communion with the Church, as my trauailes then



## LECTORI.

could well afforde) I then did perceiue in the Nouelists (not onely some Absurdities of Opinion, but also) a flat Opposition betweene their Fayth and Practise. As for whith cause, the Archbishop Whitguift could sometimes say: If I were of Cartwrights opinion, I would be of the Brownistes Practise: so, the like caused mee in wordes and writings, still to be taxing of them. Whereupon I found them (no lesse then the Romanist) iniuriously implacable. Which as it continued to the time of that Conference, which was to be held at Hampton-court before the King; so then, after bragges of their unmatched Champions, I was braued by them in the Citie of London, as one that should haue no part in their expected Prey, because of yore I had not playde their prize. Sed apagè, vah, I shame to thinke, how they there somed out their owne shame. But more I blush, that they should in hugger-mugger still strine to uphold their Gyant of Straw, hauing broken off his hands and feete so lately, in presence of the Arke of Testimonie. He may feare little Birds at the first; but no doubt, they will ere long sit upon his pate, and picke Strawes out of his nose. In the hope whereof, I so cease this speach.

H. Cl.

FINIS.

Imprinted at London by W. White, dwelling  
in Cow-lane ouer against the signe of  
the White Lion. 1609.



# Errata.

In the Title page, for *Nonum*,

In A 2. backe-side, line 4.

A 3. foreside, line 3.

B 2. foreside, line 11.

C foreside, in the margine,

E backside, in the margine,

E 2. backside, line 30.

E 3. line 1.

F 4. line 3.

G 2. line 3.

G 4. line 27. blot out, *est*.

H backside, line 20.

K 2. line 2.

read

*Nonum.*

*Briareus.*

*Vinis.*

*sanguinolent.*

*Leda.*

*Quis enim hoc.*

*1. Tim. 3.*

*Factions.*

*maigre.*

*Sorex.*

*perfidus.*

*vocalesq.*